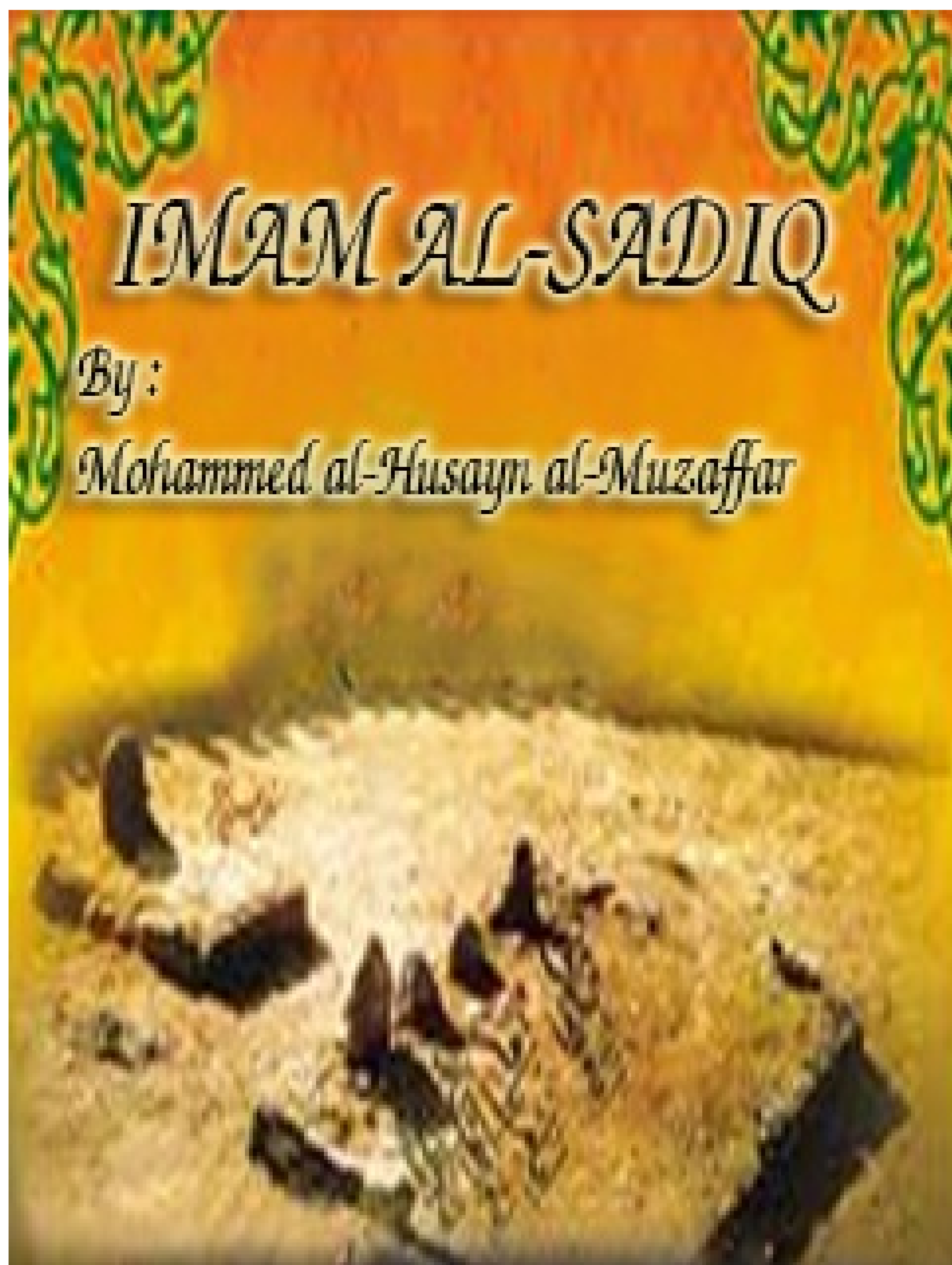

IMAM AL-SADIQ
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IMAM AL–SADIQ

ID BOOK

IMAM AL-SADIQ

By: Shaykh Mohammed al-Husayn al-Muzaffar

Translator : Jasim al-Rasheed

Publisher: Ansariyan Publications – Qum

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THE PUBLISHER.S WORD

,Gentle reader

This book, between your hands, is among the masterpieces of the late shaykh Mohammed Husayn al- Muzaffar. The Shaykh was a prominent scholar with outstanding merits. He rendered great services to the Muslim world. Among them is this book he has .written on Imam al- Sadiq, peace be on him, to show his uniqe qualities

The book, written in Arabic, was published several times by the Theological School in .Najaf. Then it has been published by the Theological School in Qum

Because of the historical importance of the book, we have decided to publish it in English to avail Muslims all over the world. Besides we have shortened some of its subject so as .not to be boring

So, gentle reader, read the book carefully and send us your viewpoints and suggestions .to put them into effect, for as they say:. Many heads are better than one.. Thank you

DEDICATION

My master Abfl Abd Allah: I raise these brief pages with both my hands to dedicate them to your exalted holiness. I am sure that I am not among those who match these high ascents, or whose goods are sold in such an expensive market, but ١ am cleaving to the handle of this pure progeny, holding fast to this Blessed Tree, and hoping very much to be

among those lucky ones who serve them. This book, which is between my hands, is the result of my collecting, writing, and commenting-and the value of each person is what he does well-then if there is a good feature in it, it is from you and to you; if there is a slip in it, it is from my disobedient pen. Still you are the best in forgiving short comings. My hope is that you will be kind enough to buy these goods from your follower. Its price is your !acceptance. How high this price is

p: ۱

,Your servant

Mohammed al- Husayn aI- Muzaffar

PREFACE

As understanding the life of this lmam needs studying the affairs of the Omayyad and the Abbasid dynasties when Abü Abd Allah, peace be on him, lived, the attitude of these two powers towards the members of the House (ahl al- Bayt), the number of ahl at Bayt, the religious sects and schools during his lifetime, and the opinions of people about the lmamate, it is necessary for us to mention these subjects in the preface, because through them we are able to understand his political, scientific and social life, and the reason for . which he published sciences and knowledge, he summoned Muslims to adopt ethics and merits, and urged them to spread virtues secretly and keep their attribution to (ahl al - Bayt) secret. Also he prevented his followers from showing their support for them and .(going frequently to them openly. This is what we call dissimulation (taqiyah

So, through this preface, the reader is aware of the lifetime of this lmani before he studies .its details

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

All praise is due to Allah, the Lord of the Worlds. The Beneficent, the Merciful. Master of the Day of Judgment. Thee do we serve and Thee do we beseech for help. Keep us on the right path. The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray. Surely Allah and His angels bless the Prophet; O you who believe! Call for (Divine) blessings on him and .salute him with a (becoming) Salutation. peace be upon Al Yasin

p: ۲

In The Name Of Allah, Most Gracious, Most Merciful

Praise be to Allah, the lord of the Worlds. Peace and blessings be upon our master .Mohammed and his Household

The rank and position of fmam Aba Abd Allah Ja. far b. Mohammed al-Sâdiq, peace and blessings be upon him, is not hidden. All Muslims, the pioneers of science, and the like, know that he was the torch of guidance and the lamp of the religion that spread during his lifetime and whose lights radiated all over the world. In the meantime the transmitters of traditions, the representatives of the science of Hadith (tradition), and the theologians of Shi. a and non- Shi. a graduated from his schools. As we are not able to know every thing .about this great Islamic figure, then we will take a glance at his lifetime

For this reason, the Foundation has printed the book of the scholar, the researcher Shaykh Mohammed al- Husayn Muzaffar, because he has briefly studied many achievements of Imam al- Sâdiq, peace be on him, such as his scientific schools, his debates, his sermons, his sayings, and those who have narrated ahadeeth on his .authority from among Shiaas and non-Sha. as

We implore Allah, the Exalted, to grant us success to publish Islamic books and offer them .to the pioneers of knowledge and the theological schools, verily He is the Lord of success

AHL AL. BAYT

AHL AL. BAYT

(THE MEMBERS OF THE HOUSE)

?Who were Ahl at- Bayt

p: ٣

The Holy Book tells us about the Words of Allah, the Great and Almighty, concerning them:. Allah only desires to keep away uncleanness from you, O members of the House! and to purify you a (thorough purification)..[١] a It is a virtue for them. No one of all people .has this virtue

There is no dignity more precious than keeping away uncleanness from them and purifying them from all defects, that is the purifying which the Most kind (Allah) likes for them with His care, and it is not limited to a certain uncleanness or from a certain thing. .So, it implies general purifying from every defect and sin

From this holy verse, we conclude the infallibility of the members of the Prophetic House (. aM al Bayt,), because every sin is uncleanness and committing sins does not agfee with their keeping away from them and their purification from them, so, they are, according to ?this verse purified from uncleanness and sins. Is infallibility a thing behind this

Yes, all importance is in the concerned persons with this virtue which no one of the .community had, except them

Does this virtue concern those who were in the House when the above-mentioned Holy Verse came down or does it concern every one who belonged to the most purified Prophet because of a certain affinity or ancestry? If the second question is accepted, then the reality opposes it, because some of the Prophet. s wives disobeyed him, and no uncleanness is greater than this disobedience. So, certainly his wives are not concerned with this virtue. Also some of those who belonged to the Prophet because of ancestry committed grave sins and crimes, and it is not right that Allah, the Almighty, wants to do a thing by the creation will,[٢] but the thing does not happen. As it is impossible that Allah wants to create a thing and the thing does not happen, so all the Prophet. s wives and all the Hashimites are not included in the foregoing verse, because the women and the Hashimites might con-unit what conflicts with purification, besides no one has said that all .his wives and all the Hashimites were infallible

p: ۴

And if the intended meaning in the verse was the legal will, then no sense would the will of purification concerning the members of the House (ahl al Bayt) have because Allah, the .Exalted, wants it from all people

As the verse concerns the outstanding merit of Ahl al Bayt, it indicates that the creation will is confined to them. Then the legislation will is related to the acts of creatures, while the verse concerns the act of Allah. Therefore, if the verse was related to the legislation ..will, He (Allah) would say:. Go and purify yourself

So, there is no doubt that the concerned persons in the verse are those who have been mentioned in the first question, namely the intended meaning of the verse refers to certain people, and they were those who were in the House of our master Mohammed, may Allah bless him and his family, where he covered them and himself with his cloak (kisa.). So, the verse was sent down to them and concerning them. They were . Ali, Fatima, and their sons, peace be on them. Moreover the correct traditions of the two .parties (ShVa and Sunna) affirm that

And if there was no religious text that denotes that the verse concerns them (ahl al Bayt), ththeir behavior would be the greatest evidence for the relation between them and the .verse, because their actions and sayings force us to admit their honesty

This plain truth has been well known for the clear- headed persons since the revelation of this clear verse till today. They certainly know that the members of the House (ahl al Bayt) were the people of the cloak (kisa.), who had countless noble qualities of which were .purification from defects and taking away uncleanness and sins

p: ۵

Yes, maybe, some of the Hashimites made use of the general sense of the word (ahl al Bayt) to achieve their aims and to reach the throne, so all the Hashimites used this verse .to convince people to follow them

Also the word . Shi. ism. (tashayy.) maybe used to refer to . Ali and (the members of the) House (ahl al Bayt) in the general sense, not the members of the cloak (kisa.) and the Imams from the sons of al- Husayn, peace be on them, but the persons whom the floods of the rabble do not deviate them from the truth. People knew that Shi. ism (tashayy.) was limited to those certain Imams when silence spread over them after the first one-.third of the Abbasid dynasty when the revolts of the Alawids were over

Our evidence is that the Abbasid were able to destroy the Marwani dynasty and to take the reins of government by using the words (ahl al Bayt). The Abbasid used these words to make the hearts of ShT. a incline to them and to make them a bridge to build an entity for their authority and to destroy the entity of the Omayyad dynasty that resisted the members of the House (ahl al Bayt) and their followers throughout its. days and colored .the surface of the ground with their shed blood

Thus the Abbasids achieved their ambition through the members of the and their the followers House (. ahl al Bayt,l. They used them both as a bridge to achieve their goals. Generally speaking they made use of all parties: the Abbasid, the Talibis, the Alawids, the .Ja. farids, the . Aqilis, the Hassanis, and Husaynis

p: ۶

Then every Hashimite used the same manner to summon people to support his rising. For example, Abd Allah b. Mu. awiya b. Abd Allah b. Ja. far revolted against Abu Muslim in Kufa then in Persia because they had the followers of the members of the House (ahl al Bag), but Abu Muslim was able to kill Abd Allah when his followers abandoned him. Besides Zaid and his son, and the two brothers Mohammed and Ibrahim rose to take the authority .(from the enemies of the members of the House (ahl al Bayt

After that, people realized that the Abbasids did not belong to the members of the House (ahl al Bayt) because they pulled out the sword of aggression against the members of the House (ahl al Bayt), who were the kinship of the Prophet, may Allah bless him and his family. Moreover, people knew that the Abbasids wanted to achieve their aims when they summoned them to overthrow the Omayyad dynasty under the pretext of avenging the blood of those who were killed in (the Battle of) al- Taf and the crucifixion of Kanasah and Jawzjan and the like. That was because the Abbasids had built their authority on the skulls of those who loved the members of the House (ahl al Bayt). In other words, they showed the spite of their chests and their evil inner most thoughts to ward ahl aI Bayt and their followers. Besides, Mohammed and lbrahim disappeared when al-Safah took the reins of government because they were aware of his intentions toward the close relatives .of the Prophet

p: ۷

There are many proofs for their pressure against the members of the House (ahl al Bayt). .Inside this book you will read convincing proofs

---

.Al- Ahzab: ۳۳ [۱]

The creation will is related to the Act of the wilier (Allah) Himself; legislation will is[۲] .related to the acts of human beings, it concens the religious obligations

THE OMAYYADS

THE OMAYYADS ۱

?Who were the Omayyads

The Holy Koran clearly says:. And We did not make the vision which We showed ya but a trial for men and the cursed tree in the Koran as well..[۱] About the cause of the revelation of this verse, the books of Interpretation tell us that the Prophet dreamt that he saw some monkeys, meaning the Omayyadsa controlling the authority and go up on his pulpit. So, it was the Omayvads who were the cursed tree. Thus the Pro Allah bless him and his [family, did not smile till he died.[۲

Aphet, may Apart from this verse, there are many verse that dispraise and slander the Omayyads. See (the Book of) al- I-Iakim, the tradition about . All in the Words of Allah:. Have you not seen those who have changed Allah. s favor for ungratefulness and made [their people alight into the abode of perdition;. [۳

He (al- Hakim) said:. They are the two dissolute (tribesj from Quraysh-I۳anu Oniayyah (the sons of Omayyah/ the Omayyads) and banu al-Maghirah (the Sons of al- Maghirah). (See also) the Tafsir (interpretation) of b. Jarir concerning the Word of Allah:. And Strive [hard in (the way of) Allah.. [۴

p: ۸

He said (b. Jarir)i. Surely, those with whom (Allah), the Exalted, ordered (the Muslims) to [strive were Makhzum and Omayyah. [۵

Then the Truthful Prophet, may Allah bless him and his family, said as the Glorious Koran did:. Allah, curse all bani Omayyah!. There are similar traditions concerning Abu- Sufyan and his two Sons Yazid and Mu. awiya. Do not forget what has beenieported from him [about Al Abi al-. As especially about aI- Hakam and his son Marwan.[۶

I (the author) wonder; why does the Clear Book praise the members of the House (ahl al ?Bayt) and curse the Omayyads

Does Allah, the Exalted, praise Ahl al Bayt randomly and curse the Omayyads .aggressively? Exalted be Allah from that in high exaltation

Yes, surely, it is obedience that approaches mankind to the Creator, and stirely, it is disobedience that distances the slave from the Creator; however Allah treats the obedient slave of his slaves with affection, kindness, and mercy, and punishes the disaoedient one of them in the same manner-verily He enters the person who obeys Him into Paradise even if he is a Negro from at- Habasha (Abyssina), and enters the person .who disobeys Him into Hell even if he is a Sayyid from Quraysh

The members of the House (ahl al Bayt) approached the Holy Presence, they feared Him and obeyed His orders, so He (Allah) granted them that most high position of which no human being has, while the Omayyads went far away from the Court of Mercy, they disobeyed Allah, and went on disobeying Him, so He (Allah) has described them as the cursed tree in the Koran, besides the Prophet, may Allah bless him and his family, has .cursed them

p: ۹

And if history has not told us about that degree of obedience which the members of the House t. ahl al Bayt,a achieved, and the degree of disobedience on which the Omayyads went on, the sanctification from Allah in His Book for the members of the House (ahl al Bayt) will be enough for us to know their obedience and the disobedience of the .Omayyads

You may understand this conclusion without deep thinking when you read the Koranic texts and the Prophetic traditions. Yes, if you study thoroughly the Omayyad history before Islam and after the end of their dynasty, you will know that Allah, the Almighty, and His Apostle, may Allah bless him and his family, have shown in the Book and the .Sunna their past history and inward thoughts and told us about the following Qmayyads

Their behavior was not vague for people; nevertheless the Koranic verse and the Prophetic traditions have come to put an end to the pretexts of their friends and to refute the stubbornness of their followers. In spite of these clear verses and traditions, the .Omayyads still have friends, followers, and defenders

To make the hearts sure of this truth, we will mention brief extracts from the reliable .history about the practices of the Omayyads

Abd al- Munaf died and left some sons, of them were Hashim, at-Muttalib, Nawfal, and . Abd al- Shams. Hashim was the cleverest and most meritorious of all his brothers, so Quraysh decided to give him the responsibility of watering and feeding pilgrims, his father Abd at- Munaf, had practiced these two jobs before him, so Hashim was as Qdraysh thought; moreover he increased the honor of this father when he decided on two (trading) journeys- the winter journey was to the Yemen; the summer journey was to Sham. The Holy Book (the Koran) has mentioned these two journeys. Hashim. s intention from those two journeys was to increase the money of Quraysh, then they would be able to feed pilgrims. This was a high virtue which Hashim wanted to achieve for his people. And that was the custom of the great men who lead their people to great achievements .and an honorable lofty position

p: ١٠

Then he preceded his people in feeding pilgrims to be an example for them. He was open-handed, so pilgrims became rich because of his generosity. Then his poet said famous ;lines of poetry. Among them is

Amru, the very high, broke up the porridge for his people

And the men of Mecca were hungry

(Amru with prestige broke up (hashamma'

Bread for his people

.While the people of Mecca were needy and skinny

For this reason he was called LThshim; this new name replaced his old name . Amru..[٧] . So, generosity was one of Hashim. s virtues that made him master over Quraysh, the masters of Arabs. Then his brothers divided. Al-Muttalib stood by him, while Nawfal stood .by Abd al- Shams

They competed with him and tried to match him with his good traits, but they were unable to achieve that, so Hashim became the matchless master of al- Battha. because of his .generous acts and good qualities

When Abd al- Shams died, Omayyah appeared. He tried to occupy Hashim. s high rank because his father was unable to occupy it before, but there was a great difference between him and Hashim in age and importance. Hashim became a master because he was full of virtues, while Omayyah had nothing to be a master except money and sons; .they were not enough to help him to be a master without supreme qualities

One day Omayyah sought to vie in nobility with Hashim. He accepted that, but we do not know why he was satisfied at that measure while he was the master of al- Battha. and the Shaykh of Quraysh, the only thing we know is that he knew that he would win the round to hinder Omayyah. s ambition and to humiliate his ambitious soul, so Hashim won the round and exiled Omayyah out of Medina for ten years. In the meantime Omayyah was satisfied that Hashim would beat him, but he wanted people to honor him when they .said that he vied in nobility with Hashim

p: ۱۱

When . Abd al- Muttalib appeared after his father Hashim and his uncle al- Mattalib, he got a higher rank and higher merits than that of his people and his ancestors, so the water of Zamzam gushed out for him, while no one of Quraysh had won this honor before him, so Quraysh felt envy toward him and tried to share in this honor of watering the pilgrims, but he refused, so they asked his priest Hudhayl in Sham to judge him. When they saw his miracles on their way to Sham, they refrained from his trial and gave him .Zamzam and the watering of pilgrims

It was he HisMm who warned Abraha, the leader of the Abyssians and the Emir of the Yemen, when the latter came from the Yemen with great army to destroy the House (the Kaaba) to force the Arabs to visit the House he built in the Yemen. Besides Abd aI- Muttalib did not go out of the House as Quraysh did when they escaped because of the power of the AbyssinianS, but the end of the Abyssinias was destruction as the Glorious Book has mentioned,.[۸] so their end happened according to the warning of the master of ..Al- Abattha

For this reason Quraysh felt envy toward Abd al- Muttalib for his miracles, and the owner .of the virtue is envied

Omayyah was dissatisfied with what he had found as a result of his competition with Hashim, so he tried to compete with Abd al- Muttalib. Then OmayYah forced Abd al- Muttalib to compete with him, but Abd al-Muttalib beat him and exiled him for ten years. .Also Harb b. Omayyah vied in money and people with Abd al- Muttalib

p: ۱۲

He (Omayyah) thought that he would get a high position with these things, not with virtue and good deeds. He tried to compete with Abd al-Muttalib for his high rank because of envy and selfadmiration. Al- Nafir was astonished at llarb. s competition with Shaykh al- :Battha. , so he said to him

Your father is a prostitute- lover and his father is chaste

.And drove the elephant away from the Holy country

This line of poetry denotes that Abd al- Muttalib and his ancestors had two famous .qualities; Harb and his ancestors had two famous qualities, too

.So, the prominent figures of Quraysh judged for Abd al- Muttalib in every competition

THE OMAYYADS ۲

Do not forget the Alliance (hilf) of al- Fudool. It was the best alliance Quraysh or all Arabs made to punish the oppressor and support the oppressed. The Prophet, may Allah bless him and his family, entered it before Islam. After that he said about it:. if I was invited to a similar one, I would accept.. That was the Alliance with which al- Husayn threatened Mu. awiyah, It looked for the usurping tyrants. How many plundered money and usurped .honor it returned

Al- Zubayr b. Abd al- Muttalib founded the Alliance of al- Fudool. The Nawfalis and the . Hashirnites did not enter it. The person has the right to ask about the reason why these people refrained from entering it: Was it because the Hashimtes founded it Or because it ?was a supreme virtue Or what

p: ۱۳

These are the attitudes of the Omayyads if you digress some of them before the rise of the sun of Islam. Then if you study their attitudes after the rise of the bright sun of Islam, you will be sure that this tree is worthy of revealing that Holy verse, because faith diçl not enter their hearts, they used every means to put out that bright light, and they did the .acts which justice and manhood refuse, and honor and virtue hate

And does any one forget what Abu Sufyan did? He harmed the Prophet before, the Emigration and inciad people against him after the Emigration. The Battles of Uhid and al-Ahzab (the allies), (the expedition to) al-Hudaybiyya and similar events, which history has immortalized, tell you about his attitude (toward the Prophet, may Allah bless him and his family). He (Abu Sufyan) and the Omayyads, the Hashimtes, were the owners of the caravans (of camels) and the parties. How does the son of Islam forget those events while history always reminds him of them? Abü Sufyan and his son Mu. âwyyah did not enter Islam till it seized them by the neck, and they found no escape from it. After the Conquest (al- faith), the Wise Prophet habituated them (to Islam) with plentiful giving from the booty (of the Battle of) Hunayn, so greed helped fear with that affection, but their hearts were still containing ancient paganism, envy, spite. They did their best to seize the opportunity to declare mutiny to take the heritage of the children and the uncles .and the grand- fathers, whose jugular veins the sharp swords of Is lam cut

p: ۱۴

Nevertheless, Abu Sufyan was not able to keep those psychological spites, so they appeared in the slips of his tongue, and most of them appeared during the days of . Uthman,.[۹] because he (Abu Sufyan) felt that he was safe of punishment, and whoever feels safe of punishment misbehaves. Of course, he felt safe because the authority was in the hands of his boys as he said when he kicked the tomb of Hamzah b. Abd al- Muttalib .with his foot

As for his son Mu. âwiya,[۱۰] when he knew that Islam spread, its roots entwined, and its branches were high, he used it as a means to uproot it. Mu. awyyah controlled the country while Islam was still fresh and new, so he broke aU its laws and opposed all its rules, but he did not apparently take off the noose of Islam. Of course, he did not take it off because it was the means that helped him to obtain that wide supreme authority; the authority which neither Sakhar b. Harb nor Omayyah had dreamt about before. No harm him because of that phenomenon because the pretext was to hit get his vast ambitions and to .destroy the lofty bases of Islam

It is sufficient that Mu. awiya waged war against the Master of prophets when he waged war against the Commander of the Faithful (Amir at-Mu. miflin), peace be on him, about whom the Prophet, may Allah bless him and his family, said:. Your peace is my peace and your war is my war.[۱۰] After me, you will wage war against the oath breakers of allegiance (at- Nâkithin), the unjust (at- Qasitln), and the Renegades (at-Mariqin).[۱۱] If Mu. awiya waged war against Abu at- Hasan (Imam . Ali), peace be on him, to punish those who killed . Uthman, then why did he forgive them when he became caliph? I (the author) do not know why Mu. awiyah was the guardian of . Uthman while at- Murtada .(Imam . Ati) was the Commander of the Faithful and their Guardian

p: ۱۵

By Allah, the aim of Mu. awiya, was not so vague that we should produce evidence for it. If he was not an enemy for Islam and its Prophet, he would not have sharpened the blade to destroy the family of the Prophet while the Koran has summoned Muslims to love and respect them, and the Prophet has also summoned Muslims to support and cleave to .them

They (ahl al Bayt) committed no crime against Mu. awiya but because they were the family of the Prophet, and the caretakers of the religion and its propagandists. If he (Mu. awiya) had shaken hands with them and forgiven them, he would have not obtained the [authority for which he waged war against the Prophet and his law.[١٢

Before Mu. awiyah perished, he felt that he did not achieve his desires through waging war against the Prophet and his message, so he authorized his son Yazid to fulfill them after his death, but Yazid had not the cunning of his father, namely he was not able to put poison into honey to plot against Islam, then his intentions clearly appeared on the pages of his acts. As soon as he became Caliph, he began attacking aI- Husayn, the grandson of the Prophet the master of the young men of Paradise. Also he began attacking the family of the Prophet, the best of all men in righteousness and virtue. Then he did what he wished in the country of Emigration (Dar at-Hijra) and against the rest of the companions (of the Prophet). The religion, manhood, and chastity did not prevent him from doing that. Moreover, he ordered his fighters to siege the sacred House (the Kaaba) and throw .stones at it in the manner that killed its inhabitants and archers

p: ١۶

Which family defended Islam and protected its achievements more then at- Husayn and his family? Which country followed Islam more than (the country of) the two Holy Mosques (at- Haramayn)? Did b. Maysün (the son of Maysun) leave anything to wage war against Islam, the Prophet- may Allah bless him and his family, and his companions? If we try to count the acts of the Omayyads, with which they resisted Islam and its truthful Owner, we will not be able to because they are many, meanwhile we will be out of our purpose. Yes, there is no harm when we mention extracts to which at- MaqrtzT, the Owner of the plans, has referred in his study. Al-Nizâ. Wa at- Takhasum. and at- Jahiz in his study in which he has given an example about the boasting between the Omayyads and the Hashimtes, some of what they have mentioned is as follow:. Indeed, bani Omayya (the sons of Omayyalthe Omayyads) stamped the necks of the companions and dappled the hands of Muslims as a mark to enslave them, made the Prophet below the Caliph, had sexual intercourse with Muslim women in Muslim countries (Dar al- Islam), delayed the prayer pretending to be busy delivering a sermon, ate and drank on the pulpit [of the Prophet, may Allah bless him and his family.. [۱۳

This is some of the forbidden things and breaking of the Islamic law which the above-mentioned authors have written. I wonder; were they not aware of the religion and its punishments and its regulations and its entries? It is sufficient for them that they waged violent war against the Prophet. s mission. Furthermore, they regarded the mission as a supreme authority with which the Hashimites played. They made the Book a target for their arrows. They did their best to transfer the ritual pilgrimage to Jerusalem, then to the mosque which they built in Damascus. And they used mangonels to throw stones at the .(Sacred House (the Kaaba

p: ۱۷

Do not ask about what the pure family of the Prophet faced, starting from the crucified persons of Kanasa and Jozjan, namely Zaid and his son Yahya, to the persons killed with poison, such as at- Hasan, at- Sajad, at-Baqir, peace be on them, Abfl Hashim b. at-Hanafiyyah, Ibrahim b. Mohammed- the brother of at- Saflah-, and the like. That is except those who were made homeless in the horizons, and those who were hidden in .the prisons

.Amr b. Abd at- Aziz was the best of the Omayyads .

.He knew that people hated his family. So, he tried to change their opinions about them

No wonder! People accepted the government of the Omayyads because . birds of a feather flock together.. Surely, the religion has ordered people to conform to piety secretly and openly, just behavior towards close relatives and the common people, refraining from hidden and open lewdness, abstaining from aggression during satisfaction and anger. How far people still are from what the religion commands!.[١۴] In other words, the person who follow his self- (most surely (man. s) self wants to command (him to do) evil)- is not able to follow the religion even if it prevents him from the ways of appetites and forbids him from oppression and aggression. If people had wanted guidance, the guardians would have not hidden the masters of justice and truth and faith and truthfullness, and those guardians would have accepted nothing from them but these noble manners. Indeed, people go far away from these Alawid virtues as the wild animal .goes far away from the angels and as the earth is for from the stars of the sky

p: ١٨

If you study the conditions of people thoroughly, you will be sure of these Prophetic .:words

[However you are, (a governor) is appointed over you.. [١٥ .

Does the scholar accept the ignorant person to rule him? Does the just person accept the ?corrupt person to lead him

The guardians of ignorance and oppression and corruption found that their matches supported them and kept silent for their acts, so their selves followed desires and appetites. In the meantime, their selves sought to lower the dignity of the Prophet, may Allah bless him and his family, declare war on his mission, and waged war against his .family

Studying the selves and acts of those people thoroughly show you faithlessness and treason and partiality for misguidance against guidance, for falsehood against the truth. Also you are about to wonder how the religion and the great figures of guidance has not become obliterated yet as long as the supporters of the truth are very few every where [and everytime. . And very few of my servants are grateful..[١۶

Where do you disappear from this truth, white one look at our present time shows you how the competition between the truth and falsehood take place, and how the second (falsehood) and its supporters has overcome the first (the truth)? No wonder, but the wonder is that the masters of the truth sometimes obtain victory, and falsehood is abandoned. If Abu at- Hasan (Imam . Ali) and at- Hasan had obtained victory over Mu. .awyya, and at-Husayn over Yazid, then it would have been something new in history

p: ١٩

For the victory of the Prophet, may Allah bless him and his family, after those bloody battles was to prove this verse:. That he who would perish might perish by clear proof, and he who would live might live by clear proof."[۱۷] If the unbelief overcame Islam, its .light was not completed, and the proof was not established

Indeed, the Trusty Prophet brought all men virtues, happiness, and good manners. Still, they hindered him his mission though his mission was for their good and happiness. They refused those virtues because they did not match their behavior and inward thoughts like other people in every time. Moreover, they accepted that happiness when the sword came over their heads and the whip hit their noses. Nevertheless, they quickly turned BACK upon their heels when the Prophet passed away retreating from the laws of the religion when they found escape to that: "And Mohammed is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn BACK upon your heels? And whoever turns BACK upon his heels, he wilt by no means do [harm to Allah in the least; and Allah will reward the grateful."[۱۸

But there were great figures among the Omayyads. Their hearts were full of belief. They stood by the truth against falsehood. No wonder, because Allah, the Exalted, says:" He brings forth the living from the dead."[۱۹] There is no doubt that the curse does not include them because the Holy Book says:" O you who believe! take care of your souls; he who errs cannot hurt you when you are on the way."[۲۰]" And no soul earns (evil) but against [itself and no bearer of burden shall bear the burden of another."[۲۱

p: ۲۰

[Whoever does good, it is for his own soul, and whoever does evil, it is against it."[۲۲"

[There is no way (to blame) against the doers of good."[۲۳"

Footnote

.Bani Isra. il: ۶۰ ۱

Majma' al- Bayyan: ۳/۴۲۴ Sharh al- Nahj: ۳/۴۸۸ and ۲/۴۶۶ and ۴۶۷. In his Tafsir, al- ۲ .(Shawkany said:. They - are aI Abi Al. as (the Sons of Abi A۱. as

.Abrahim: ۲۸ ۳

.Al- Hajj: ۷۸ ۴

.Tafsir al- Tibari: ۱۷/۱۴۲ ۵

The expert in this (subject) does not need references because they are many, and I ۶ wanted to understand something of that, so see b. Abj al- Hadeed in the previous foot note (No. ۲) and ۱/۳۶۱. ۲/ ۱۰۶ and ۴۱۰, and ۴/۱۴۸. See also al- ۱sti. ab by b. Abd al-Bir on Marwan, al- Hakim from Abu- Hurayrah on Al Abi A۱. as, Marwan, his father, his Sons, and .so on

.Sharh al- Nahj ۳/۴۵۷ ۷

.Al- Fit Chapter ۸

.Al- Aghani: ۶/ ۹۰-۹۶ ۹

about Ma. awyyiah Many traditions has been reported from the Prophet, may Allah ۱۰ bless him and his family. For example, . Am. mar, the oppressive group will kill you in ..Siffin

Al- SyyfltT has regarded this tradition as ensured by many lines of transmission. And . Verily, . All will wage ware against the mutineers (at- QasitIn), and they will be Mu. awiya and his soldiers.. See also the following volumes of Sharh at- Nahj: ۱/۳۴۷,۴۶۳,۳۷۲,۳۶۱,۳۵۵,۳۷۳, .and ۱۱۳,۲/۱۰۲ and ۳۶۳,۳/۴۴۳ and ۴۶۳ and ۱۵, ۴/۱۹۲. See also Al- Isti. Kb about Mu. awiva

p: ۲۱

.Musnad Ahmmad b. Hambal: ٢/۴۴٢ and Asad at- GMbah: ٣/١١ ١٠

.Ma ani al- Akhbar, ٢٠۴. Sunan b. Majah, ٨,٣٩۵٠ ١١

Sharh at- Nahj ١/۴۶٣. Murflj at- Dhahab: ١/٣۴١. In these two books, there are reports ١٢ denote that al- MaghTra b. Shu. ba regarded Mu. awias disbelieve while he himself was a .disbeliever, then how was Mu. awiya? Woe to whom at- Namrud regarded as disbeliever

.Sharh at- Nahj: ٣١۴۶g-۴٧٠ ١٣

In his book at- Manqip wa at- Mathfflib, the Egyptian judge Abe HanTfa at- Nu. man ١۴ has fully mentioned the virtues of the Hashmites and the defects of the Omayyads. If you read this book, you will know the ugly acts of the Omayyads. If we want to search more, we will mention books more than those we have mentioned here. But what we have mentioned is enough to achieve our aim. The above- mentioned book is still hand written. .It has not printed yet. I have seen a copies of it in some libraries of Najaf

.Ahmad b. Hambal. s Musnad: ۴/۴٣٧ ١۵

.Saba: ١٣ ١۶

.Al- Anml: ۴٢ ١٧

.Al 'Umren: ١۴٣ ١٨

.Al-An'am: ١۴۴' ١٩

.a Al- Ma'ida: ١٠۵ ٢٠

.a Al- An'am: ١۶۴ ٢١

.Fussilat: ۴۶ ٢٢

.At-Tawba: ٩١ ٢٣

BANU AL– 'ABAS

(THE ABASIDS)

The oppression of the Omayyads included all men. It was not confined to the righteous nor to the family of the Chosen Prophet, may Allah bless him and his family. Finally the people of evil hated them as the people of good did. Namely, one group wept for its religion and the other wept for its life in this world. Generally speaking, people sought .escape to get rid of their oppression and rule

p: ٢٢

The Omayyads threatened all the country of Islam with the people of Sham (Syria) because they were their obedient soldiers who did not deviate from their QpiIliOn and did not disobey their orders. With the Omayyads and the people of Sham, Mu'ffwyya was able to domiEgypt, Iraq, and aI- Hijaz though al- Hijflz and Iraq had men of opinion and bravery, whose division was an ampilion for the people of Sham, who wanted to add them to their side. Bin Zyyad moved the people of Kufa against the grandson of the Prophet, may Allah bless him and his family, with the people of Sham by giving money. Abd Al-Malik took Iraq and al- Hijaz from aI- Zubair with those soldiers, too. Generally speaking, the people of Sham thought that the Omayyads were worthy of the Caliphate and .obedience while they were dominating the vast country

When the Omayyads divided and began fighting each other, the people of Sham divided, too. Their word disunited according to the disunity of the world of their leader, who misled .them and went astray through them

When the world of the Omayyads divided, some people were ambitious to take their supreme authority and country, but no one was able to declare his ambitions because .Sham filled their hearts with terror

In the meantime, men still remembered their cruelty, their oppression, and their soldiers. Men did not forget the Battle of Karbala, at which the Omayyads showed various kinds of cruelty, and the Battle of al- Hurra, at which the Omayyads showed various mean acts and immorality, violated the forbidden, and shed innocent blood. Men were still remembering that the House (the Kaaba) was first besieged by YazTd, and then by Abd al-Malik, Who used mangonels to throw stones at it and set fire to it, so they demolished it. Also, men were remembering that the Omayyads killed and burnt Zayd, killed Yahya, and committed crimes paying no attention to the forbidden. So, it was as if people, the expensive, honor, and dignity were a bait for them, and a way for their desires. Then, during those conditions, how could a person declare his enmity for the Omayyads or plan ?to overthrow their dynasty

p: ٢٣

Yes, men thought that there was no person able to take the crowns from them and deprive them of their authority but the Hashimites, because they were the masters of that throne, whether Caliphate was with the text or blood relationship or the outstanding .merit. Thus, men began secretly asking and urging them to rise

There were many great figures among the Hashimites, who were proper for leadership and good at management and policy. Did the master of caliphate and son of Imamate, Abfl 'Abd Allah Ja'far b. Mohammed al-Sadiq, peace be on them, lead them to revolt, or Abd Allah b. Hasan, the best and Shaykh of bani (sons) of al- Hasan, or his brother, who refused oppression, or Ibrahim b. Mohammed, the Abbasid, or his two brothers al-Saffah and al- MansUr, the masters of zeal and determination, or Abd Allah b. Mu' âwiya, whose noble qualities made him worthy of that position, or the like? If any of them had .nominated himself for leadership, he would have adorned it with his noble traits

But, if aI- Sâdiq, peace be on him, had nominated himself for leadership, then no one would have matched him for that, because of his outstanding merit and his many .followers, but he opposed and did not answer those who urged him to rise

As the Imam disappointed them, they tried to find another figure. Sometimes they appointed Mohammed b. 'Abd Allah b. al- Hasan, sometimes Abfl Muslim propagated for the Abbâsids in Khurasân, sometimes Abfl Salama al- Khallfll propagated for al- Rida, from the family of Mohammed, may Allah bless him and his family, in Kufa, and sometimes b. Ja'far revolted in Kufa but did not accomplish his aim, then he appeared in Persia but did not achieve his aim, too. So, he escaped and went to Abfl Muslim in Khurasân, but he was like the person who seeks protection with swelter from fire, because his death was from him. Not long passed after those disorderly conditions, the .AbbasTds were able to control authority

p: ۲۴

It was the fate that decided the matter and put it in the hands of al-Saffah and al-Mansür, who were moving in the district telling people about the outstanding merits of Abfl al- Hasan (Imam 'Ali) to incline their hearts, who appointed the son of al- Hasan on the day of their meeting in al-Abwa' without hesitation to obtain the rule, who were under the standard of b. Ja'far and among of his soldiers when he appeared in Persia. Now, they (the Abbasids) took the reins of government and dismissed the Omayyads from their thrones. No one thought thataAbfl Muslim, their propagandist, killed b. Ja'far, the leader of the revolt, while they were nothing but his soldiers. No one thought that al- Mansür with his sword killed b. al- Hasan and his brother Ibrahim whom people appointed caliphs .and decided to defend till death

The fates helped, no one overcomes fate, the Abbasid to sit in the throne and the Omayyads to be bygone. So, no regret for the bygone, and no happiness for the coming .dynasty. A corrupt dynasty had gone away, and an oppressive dynasty followed it

Al- SaffTh became Caliph, So the world laughed with him after frowning and came to him after turning away, but is the person, even if he possesses all the world, safe from the misfortunes of worry? Bin Abbass became between two worries. The first worry was to purify the nation from the OmayyadS, and the second was the worry of competition with .Imam 'Ali's Sons for the throne

p: ۲۵

The throne whose legs and bases were not stable. So, his throne quickly swung as the revolts began here and there. After he had gotten rid of his first worry, his second worry began. Of course, he was not safe from the Alawids because a part of this nation and many of their soldiers with whom they overthrew the thrones of bani (sons) Marwan regarded the obedience of Abü Abd Allah al- Sâdiq, peace be on him, as a must, and they killed Abu Salama al- Khallal because they felt that he wanted to appoint bani (sons) 'Ali as caliph. Then al- Saffah was appointed caliph when he overcame him, namely he took the .caliphate quickly

Also, he was not safe from the Alawids because people acknowledged Mohammed b. al-Hasan leader on the day of al- Abwa', al- Saft'ah and al-Mansflr shook hands with him, and he was worthy of the throne which they sat in. Meanwhile, those hopes were still sounding in his mind, then why did he disappear when al- Saftah came to power? Didn't ?the lion kneel down to get ready to jump

Bin 'Abbas tried to get rid of that worry, so he sent some men to bring al- Sâdiq to al-HTra to watch him attentively, though he did nothing against their authority. When al-Sadiq arrived at al- HTra, b. 'Abbas kept an eye on him, but when he found nothing to be afraid of, he released him. So, al-Sâdiq came BACK to Medina while suspicions troubled .him

p: ۲۶

Then he tried to capture the two sons of Abd Allah b. al- Hasan, who were in a hiding-place because they were afraid of his cruelty. The more he tried to find them, the more .they disappeared

The short role of al- Saffah ended, while al- Sadiq, peace be on him, was limited in Medina and the sons of al- Hasan were in their hiding- place. When the days of al- Mansflr came, he treated the Alawids with cruelty. He did not leave al- Sadiq resident at the city of Emigration, rather he sent for him frequently, mistreated and tried to kill him every time. .He went on mistreating him till he killed him with poison

Al- Mansflr used all means to capture Mohammed and Ibrahim- some times, he declared safety for them, and some times treated father and the Sons of al- Hasan cruelly, but these means did not help him to reach and find them. Then he brought the sons of al-Hasan to Iraq and left them in dark prisons, so most of them faced ugly death, but Mohammed surprised him when he revolted in Medina and Basrah. That was the thing .which he guard against, used all means to hinder, and afraid of, but fate overcame him

BanU (the sons) of al- ‘Abbfiss ruled, so their deception and disloyalty appeared. They paid homage to the son of al- Hasan, then they spared no effort to capture and kill him and his brother. Ibm (the son of) ‘Abbfiss tried to shake hands with them in peace, but they refused because their selves had refusal, honor, and hopes which men supported to .urgthem to revolt

p: ۲۷

Even if their revolutionary selves subsided, men moved them to revolt against al- Mansflr. They still had such revolutionary souls until they revolted against him after that long .disappearance

BanT (the sons of) al- 'Abbliss not only acted treacherously toward the banl (sons of) al- Hasan during their rule, but also al- Mansllr betrayed Abü- Muslim, the builder of the entity of their dynasty, killed Abil- Salama al- Khallffl, imprisoned Ya'qflb b. Dawtld, killed al- Fadl b. Sahl, and the like. Also they tried to kill the two ministers- 'All b. Yaqtln and .Ja'far b. Mohammed aI- Ash'ath

Also, al- Mansür betrayed 'Isa b. MUsa, his crown prince. He dismissed him and appointed his son al- Mahdr instead. Al- Manstir had made 'Isa crown prince because the latter distinguished himself in battle with Mohammed and IbrAhim, so that he was able to kill them and destroy their revolt that made al- Manstir worried and think that his rule would .perish

Al- RashTd betrayed his Barmaki ministers and the Hasani Yahya after giving them safety. Al- Amin betrayed his brother Al- Ma'mun when he dismissed him form the Crown. .Al- Ma'mun appointed Imam Rids, peace be on him, then he killed him with poison

But their greatest disloyalty was that against the Sons of al- Husayn, peace be on him. The followers of the sons of 'Ali were the soldiers of the sons of al- 'Abbas. As we have mentioned earlier, they helped them to remove the dynasty of the sons of Marwan, and their slogan was to revenge the blood of the members of the House (ahl al- Bayt). No one but the Tfflibiyyin were killed with the swords of the Omayyads, no one but the Alawids were treated cruelly by the Omayyads. If other than they from the Hashimites met some .cruel treatment, it certainly was not like that treatment the family of Abfl- Talib suffered

p: ۲۸

The A.bbfissTds summoned people to revenge (the blood of al- Husayn and his family), rather people summoned them (the AbbassTds) to that. This was the strongest means to obtain their ambitions. After they had controlled authority, they began chasing the family of the Prophet, may Allah bless him and his family. It was as if the family of the Prophet committed those horrid crimes at the Battle of Karbala, captured the Prophetic Women, and killed Zayd and Yahya, and the like!

It was as if they killed and the captives were from the sons of al- Abbffss and the criminals were the Alaatds! And it was as if the Alawids did not move people to avenge (the blood of al- Husayn and his family) and take their heritage!

When the events resulted in dismissing the Omayyads, the members of the House were the victims of those events, namely the Abbfissrds did not have mercy on them asaa reward for their struggle against the Omayyads, besides the Abbassids took the reins of that vast authority from them.

Thus everything was clear when the AbbissTds took the reins of government. Men did not forget those crimes the Omayyads committed against the members of the House. The Abbasstds committed crime after crime against them without mercy. Consequently, why did all that happen? Why were the members of the House (ahl a!- Bayt) no others than they, a house for misfortunes? We will look for the reason in the following chapter.

p: ۲۹

WHAT WAS THE CRIME OF AHL AL– BAYT? ۱

The Glorious Koran has mentioned many verses about ahl al- Bayt (the members of the .(House

It has ordered men to love them. It has told them about their purity. It has uiged men to cleave to them. It has urged them to obey them. It has declared that they have the most .outstanding merit and position

Throughout his lifetime, the Prophet, may Allah bless him and his family, followed the Holy Koran showing that his family gathered outstanding merits and glorious traits that sometimes impose their obedience and following on men and sometimes bind men to love them and sometimes make the hearts and selves of men incline toward them, and so [on.[۱

That was for the happiness of men themselves to take the religion from its people and knowledge from its origin. So, it is a must on people to respect them, cleave to them, and .refrain from other than they

Ahl al Bayt (I.e. 'Ali, al- Zahra', their two sons, and at- Husayn's Sons, peace be on them.) were a prototype for the Prophet, may Allah bless him and his family, in all his outstanding .merits and traits

So, whoever wants the knowledge of the Prophet, they are the gate of his city, whoever wants his utterance they are the aspect of his eloquence, whoever wants his good manners finds examples from his behavior, whoever wants his religion finds them the lamps of his law, whoever wants his asceticism finds in them his method, whoever wants to obey his family they are the chosen of his progeny, and whoever wants to look at him, they are the beauty of his face. These were the outstanding merits of ahl al- Bayt in comparison with those of the Owner of the Bayt (House), this is some of what they were .an example for his Holy Character, may Allah bless him and his family

p: ۳۰

Whoever has a relation with Allah's Apostle, may Allah bless him and his family, can continue this relation through them, or is at enmity with Islam they are a righteous number for it, or is at objection with the religion they are the strongest shield, or is at war .with the right, or follows the wrong but they are the enemies of the wrong

When good was mentioned, they were the guides for it, or charity began, they were the standard for it, or justice was spread, they were the friends of it, or men went into glorious deeds, they went deeper into it, or the people of boasting competed to win noble deeds, they were more than them in round, and if they vied in nobility, the stop would be .with them, so every virtue begins from them aiad to them it belongs

As the members of the House (ahl al- Bayt)were as we have mentioned, Banü Omayya (the Omayyads) adopted a hostile, stubborn attitude towards them. The Prophet, may Allah bless him and his family, killed many people from them for Allah, so they felt that it .was time to take their revenge on ahl at- Bayt

If they had shut their eyes to the protectors of Islam and the propagandists of the religion, then the Prophet would have come with his mission, it was as if that he and his memory had not died, Islam and its laws and its regulation would have taken place as Allah, the Exalted, and the Prophet, may Allah bless him and his family wanted. If they had taken a neutral attitude towards them, men would have known the outstanding merit Qf ahl at Bayt and their right would have appeared for the world, no means would have stayed with the Omayyads who went up on the pulpits of Islam and no pretext to .dominate the Muslim homeland and enslave people

p: ۳۱

The Omayyads were still showing and hiding their enmity for the most pure Prophet, may Allah bless him and his family, there would have been no heresies if their attitudes for the family of the mission were good, and if they had been contrary to what the days knew .from them, that would have been innovation in their natures and manners

As for Banfl at- 'Abbass (the AbbassTds), when they ruled (Muslims), and crossed the bridge to achieve their ambitions, the bridge which they built on the shoulders of ShT'a, and made its pillars of the skulls of those simple people, knew that if the situation became calm, people would ask them about the truth and its position and the caliphate and its people, because they stood by them to destroy the thrones of the Omayyads, revenge the holy blood which was shed without crime, and found the Caliphate of at- Rida, who belonged to the family of Mohammed, may Allah bless him and his family. Meanwhile they did not rise and resisted (the Omayyads) to appoint BanU at- 'Abbass (the 'AbbassTds) in .(place of Banfl 'All (the 'AlawTds

So, the 'AbbâssTds decided to kill those men who paved the way for them to sit in the throne authority, such as Abtl-Salama al- Khallâl and the like, because they were afraid of that examination. Also, they decided to limit Banfl 'All and watch and spy on them, because they were afraid of those trends which were on their minds, or for which men urged them. Moreover, they decided to muzzle the ShT'a with terrorism because they were afraid of that question and punishment. So, the crime of Banfl 'All with them was because they were people of right, and the people of homage and caliphate whether .through the family relationship or textual nomination or outstanding merit

p: ٣٢

There was nothing summoning the Abbassids to inflict blows against the AlawTds but because they were worthier of the Caliphate than they, had a lofty position among people, and had great figures whom the hearts desired. So, the Abbâssids tried to put down the dignity of the family of the Prophet, may Allah bless him and his family, and kill those great figures under the pretext of inclining the hearts towards them. They tried to kill them to prevent the ShVa of ahl at- Bayt from forming the power ahl at-Bayt used to .revolt against them

The difference between the Omayyads and the Aabbâsids is as follows: The Omayyads waged war against the Hashimites for two things- to get revenge for themselves for the Prophet and take the leadership, while the 'Abbâslds waged war against them to obtain the thrones and protect them only, namely they did not intend to wage war against the .Prophet and his mission though their war against the mission and its propagandists

If you take a quick look at what ahl at- Bayt suffered because of their outstanding merits, you will know how men wage war against religion and how they get used to the love of this world and it allies, and you will know that the Abbâssids took the same course as the .Omayyads did though the latter waged war against alit aI- Bayt more then the former

At the Battle of) Karbalá, Banui Omayya killed at- Husayn b. 'Au, peace be on them, a) pure choice of his family, and a righteous choice of his Companions when they committed a forbidden act, namely they played with the religion according to their desires, and the Abbass?ds killed 'Ali b. at- Husayn and matchless figures of the 'Alawids through a trap .when they committed forbidden acts with which they angered the religion and its people

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Banfl Omayya poisoned three Imams: at- Hasan, al-Sajjad, and at- Baqir, peace be on them, and banfl at- 'Abbass poisoned six Imams: at- Sâdiq, at-Kazim, at- Rida, at- Jawad, .at- HadT, and at- 'Askari, peace be on them

Hishâm b. Abd at- Malik sent for at- Baqir and at- Sâdiq, peace be on them, (to go) to Sham to mistreat them. When they arrived in Sham, he found that he had no choice but to honor and send them to Medina because he worried that people might be charmed by them, while banii at- 'Abbass did not leave any Imam to live in his house: Al- Saffah sent for at- Sadiq; at- Mansflr sent for him several times, too; at- Rashid sent for at- Kazim, imprisoned him, then released him. Not long after, he sent for him again and imprisoned him. He was in prison till he was killed with poison and do not ask about what he committed against him and the words he said to summon people to come together to the .bridge

Al- Ma'mfln sent for at- Rida (to go) to Tfls. Al- Rida did not come BACK home, rather he was killed with poison, in Khurasân. Al- Ma'mfln also sent for a!- Jawad but released him without mistreatment. When aI- Mu'tasim took the reins of authority, he sent for Abii- Ja' far at- Jawad, peace be on him, and imprisoned him. When he released him from prison, he avJe a plan to kill him with pOiSOfl. Al- Mutawakit sent for Abti at- Hasan at-Hadi, peace be on him, and\ went on putting down his dignity till he perished. At- Hadi was liable .to various kinds of mistreatment by the Abbassid kings

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He was sometimes imprisoned, and sometimes released, then at- Mu'taz poisoned him. His son Abfl Mohammed at- Hasan, peace be on him, stayed at Samarfl'. They did not allow him to go BACK to Medina nor did they allow him live in his house, rather they sometimes imprisoned him and sometimes released him till at- Mu'tamid killed him with poison. When at- Mu'tamid knew at- Hadi had a son called Abü at- Qasim aged five years, he began looking for him to kill him, but he (Abtl at- Qasim) had disappeared because of .their oppression and assassinations (since then) till today

The Omayyads destroyed a group of the Alawids with poison, imprisonment, assassination, and hanging. Among them were Zaid, Yahya, and the like on the day (of the Battle) of at- Hura. Besides, they killed Abd Allah b. Mohammed b. at- Hanafiyya, and others. The Abbassids killed a large number at Fakh and in their prisons. Moreover, every .Abbassid ruler who sat on the throne killed a group of the Alawlds

Because of the oppression of the Omayyads, many AtawTds fled, such as Yahya, Abd Allah at- Ja'fari, and the like. Because of the persecution of the Abbasslds, many AtawTds- like at- Qasim and Ahmad the two sons of Imam at- Kâzim, peace be on him, Tsa b. Zaid, and the like- fled to far countries, such as India and Iran. Many of the Atawids .did not declare their ancestry because they were afraid of the Abbasid governors

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In our book Al- ShT'a Wa Silsilat 'Usuraha', We have mentioned some of what has come ۱ in the Book about the outstanding merits of AhI aI- Bayt and the Summons to follow .them

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WHAT WAS THE CRIME OF AHL AL- BAYT? ۲

If the Omayyads betrayed some of the Alawids and killed them with poison, then do not .(ask about those whom the Abbassids betrayed (i.e. they were many

If you run over.(the book) 'Maqatil at- Tâlibiyytn', you will know what banfl at- 'Abbâs .committed against them

The Omayyads burnt the tents of the Sons of the mission on the day of (the Battle of) Karbata, and the AbbasTds burnt the house of Imani at- Siiq though he and his family .were in it. At- Sadiq went out to put out the fir, but some of it entered the corridor

The Omayyads deprived the daughters of the mission of their (ornaments) at (the Battle) of Karbala, also at- Rashid sent his leader at-Jaltldy to Medina to deprive the Tatibiyyat .(TalibTd women) of their ornaments

At- Jatudy was harder than a rock in carrying out his want so that he took alt the .ornaments of the AtawTd and the TâtibTd women

When Zayd was killed, Hishfim banished all AlawTds from Iraq to Medina and asked them .to bring guarantees so as not to go out of it

Also Mflsa a!- Hady banished all Atawtds and their children from Medina to Baghdad after .the event of Fakh

They met him, and their face became yellow because of the terrorism, tiredness, and .accidents they suffered from

If we want to make a comparison between the abusive actions of the two dynasties towards ahl at Bayt, we will find that the AbbasTds committed actions the Omayyads had not committed before. For example, al- Rashtd and at- Mansflr buried some of the .AlawTds in side the walls of the buildings in Baghdad

p: ۳۶

Al- Rshrd cut down the tree that was by the tomb of a!- Husayn. Those who visited his tomb shaded themselves under that tree. Al- Mutawakil demolished his tomb. Also he demolished the buildings and the houses around it. Moreover, he plowed and planted the land of Karbala to remove the tomb and wipe out its remains. For this reason the poet said

By -Allah, the Ommayyads, committed the killing of the son of the daughter of their .prophet

.While he was wronged

.The children of their father committed something like it

.So, by your life, his grave became demolished

They felt sadness that they did not take part in his killing, so, they followed him while he is .dead

The days of banti Omayya were one thousand months. During those days, they killed the prototypes of the Alawrds. If you count from the beginning of the days of banfl at- 'Abbass to one thousand months, you wilt know that the AbbassTds killed the doubles of those whom the Omayyads killed. They killed them while they knew their outstanding merit and their blood relation. Müsâ b. 'Isa, who waged war against the people of Fakh, said about at- Husayn, the owner of Fakh, and his companions:" By Allah, they are the noblest of Allah's creatures; they are worthier of what is in our hands than us, but the authority is barren, if the owner ofthis grave, namely the Prophet may Allah bless him and [his family, disputed with us for authority, we would hit his nose with the sword."[۱

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This bold guilty (person) admitted his crime, but he did not mention the truth thoroughly, because the Apostle of Allah, may Allah abless him and his family, and the choice of his family did not request it for religion, enjoining the right and forbidding the wrong, and removing heresies and misguidance. If they requested authority for authority, we would not shower the Omayyads and the Abbastds with the arrows of blame, then is it right to ?blame the person who overcomes his rival when they dispute each other for authority

Do you think that al- Husayn with his rise, Zayd with his revolt, Yahyâ with his jihad, and at- Husayn in Fakh with his defense, and the like of the Tâlibiه with religion and intellect, ?sacrifice their selves and the valuable for authority

Why did they request a mere life in this world while they were the propagandists of religion, the leaders of right guidance, and the lamps of mind? Why did they request authority while they knew that their power was not enough to obtain victory? Yes, they sacrificed those valuable selves and the respected because they knew that religion was more valuable than their selves. Whoever finds the cost expensive, sale is easy for him. Besides, people understood the plain truth and certain religion, and the truth overcame .the falsehood through plea and proof after those sacrifices

The Battle of Karbala and the sacrifices of the Atawids were examples for the masters of religion and teachings for the men of truth during the competition between guidance and misguidance and truth and falsehood, and left no reason for the propagandists of religion to refrain from sacrificing themselves for supporting them. Through their acts, they taught them that victory is obtained with sacrifice, life is achieved with death, and those experiences were done to prevent people from advancing feebleness as an excuse, because victory is not for an urgent victory. In other words, the day of al- Husayn and the days of the Alawids were the days of victories for their enemies. Still, afterward, men realized that victory was for those revolutionary Alawids who had spared no effort for religion, and the defeat in life and religion were for their enemies who were victorious .then

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Through those events, the world understands the religion and j ihad which ahl al Bayt adopted to enliven the Muslim Law, and the reason why their enemies waged those war against them. Then the intentions of the two parties have became clear; other wise (we have the right to ask): What was the crime of that suckling baby whose milk dried and whose lips faded because of thirst? Why did they kill him with an arrow white he was on the chest of his father? Why did that arrow make him flickering like the slaughtered bird? ?Why did they kill those innocent children while they did not take part at that battle

What was the crime that ted the Omayyads to rob the women of the Prophet, may Allah bless him and his family, (i.e. his grandsons), of their (possessions)? Why did they force them to ride thin (camels) while they were hitting and abusing them? Why were they ?moved from one country to another as the slaves were moved

If al- Husayn and his family waged war against the Omayyads for authority, then there was no need to make their horses tread on his body, no need to raise his head on the spear, and no need to capture his family and force them to ride thin camels. I wonder; is cutting the heads off, breaking the chests and the BACKs with the hooves of the horses, robbing the bodies (of their clothes), leaving them naked in the open without burying, and taking the women as prisoners, the ambition of a person who revolts (aga.vinst the ruling ?regime) for property and authority

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The thing that throws salt in the injuries, harms the ulcer, and increases the misfottune, is that the people did not commit those ugly crimes against al- Husayn and his family because they were ignorant about his position or they thought that he deviated from religion, rather they knew that he was the owner of religion, the master of the caliphate, the master of the young men of Paradise, and the basil of the Prophet. Moreover, they .knew hia outstanding merits

Not only they knew al- Husayn, peace be on him, but also his family and companions, such as Yahya, Zayd, and the people of Fakh, who were liable to the sword, poison, .prison, and oppression

Consequently, there would be no heresies if the world clearly understood those known attitudes to know that the battle between ahl al Bayt and their enemies was a battle between the virtue and the vice, and those who wanted to get the thrones were not able to get them but by waging war against ahl al Bayt to wipe them out of existence because they thought that they would not be able to achieve their ambitions while ahl al Bayt had a standing ghost and shade people sit in. Therefor, the crime of ah I al Bayt towards those people was that they were the people of religion and the masters of outstanding merits, so men were not able to sit in the thrones of the Caliphate while ahl al Bayt were the most .qualified for it. The nation knew their position among the children of Islam

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,Maqatil al- Talibiyyin ١

Maqatil al- Husayn b. 'Ali, Sahib Fakh

THE RELIGIOUS SCHOOLS AND SECTS

THE RELIGIOUS SCHOOLS AND SECTS

The days of abu Abd Allah at- Sadiq, peace be on him, were the days of religious schools, sects, ideas, desires, theology, research, misguidance, suspicion, and doubts. Now, we will mention the origin of those groupings and schools in a brief manner, following the methods that we have adopted in this book because the enlargement upon the research will take us out of the plan of the book, and in the books on the religious schools and sects .are many details

:The Origin of the Islamic Groupings

Indeed, the Muslim nation divided into seventy- three groupings. That was what our Truthful Trusty Prophet, may Allah bless him and his family, said: "My nation will divide [into seventy- three groupings."[١

In this chapter, we want to study the well- known groupings in the time of at- Sadiq. We will devote our research to the origins of those groupings. We may refer to sub-groupings after we have mentioned the origins. Of course, this will suit our purpose and .plan

All Muslim sects belong to four groupings: the Murjeia, the Mu'tazila, the ShT'a, and the Khârijites.[٢] So every Muslim sect belongs to one of these origins. Also at- Ghulät, though the other sects have regarded them as unbelievers, is a subdivision of the above :mentioned origins. These four origins are as follow

The Murjeia .١

We may say: Indeed, the Murjeia means today the Ash'arrs only, and they are the Sunnls in general according to the belief in this time, because there is no one who follows the .school of the Mu'tazila in these times

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Before at- Ash'ary, the Murjeia were many sts, and those sets were subdivisions of the SunnTs equivalent to the ShT'a and the Kharijites. But when at- Ash'ry's school of thought appeared, the Murjeia became another title for die SunnTs or for at- Ash'ry's school in general. In (his book) atMilal and at- Nihal, al- Shahristäny said:" And it is said (that) at- lrja' (delaying) (means) the delaying of 'Au, peace be on him, from the first degree to the fourth (degree)." As you see, this is the thought of the SunnTs in general.

It is not our purpose to research the gathering of these names in the Schools of at- Ash'ary or their departing from, rather our first purpose is to know the situation of al- Murjeia on that day. There is no doubt that the Murjeia in that time were sets and schools. They were gathered together by their opinion that said: it is enough (to show) faith with words even if there is no act, and even if the person who claims belief commits every atrocity still he is a believer and follows the faith of Jibrâ'il and Mika'il, and they delayed forgiveness for those who commit great sins, maybe, they were called the Murjeia for this reason or because Allah has delayed their punishment. (it is derived from the word at- irjâ' meaning delay) or because they delayed 'Au, peace be on him, from the first degree to the fourth degree as at- Shahristãny has mentioned.

What we have mentioned is the common idea among the groups of the Murjeia. This what the books of the two parties have reported, which has mentioned the meeting of the parties and departing of the religious sects.

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Were abu Hanifa and his fellower from the Mâsiryya Murjeia,'[۳] who lived in Iraq? Were at- Shäfi'y, Málik b. Anas, b. abu Layla, Shurayk b. Abd Allah, and their fellower from the Murjeia who were called atShukkäk or at- Batariya, and they were the people of at- ?HashLi and the great majority who were called at- Hashawiya

We can not decide this, because the books of the sects are different about that ancestry. Also they did not depend on reliable references that may help us to understand the correct viewpoints. Besides the fanaticism of those authors for their sects and schools made the other sect a goal for them. Moreover, the men of the secular authorities in those times helped this crime to happen, because they propagated a sect and waged war against the other. To achieve this purpose, they hired, orators to preach and for them, so .the person who has no knowledge or studies may miss the truth

Maybe, those books have thrown many writers into snares of confusion. In short, it is not easy for us to depend on those books to understand the correct ancestry. So, the only sect which has correctly related to the Murjeia is at- Jahamyya, who were the followers of Jaham b. Safwân, because they frankly believed in what we have mentioned, and the authors have agreed on that. Also they (the authors) have reported (traditions) from the Prophet, may Allah bless him and his family, which have cursed them, while we are :innocent of their responsibility. One of these traditions is

p: ۴۳

The Murjeia had been cursed by the tongues of seventy prophets. It was said to him:” [Who are the Murjeia? He said: Those who said: Belief is speech.”[۴

In summary: There is no doubt who the Murjeia were at that time. Also they were a group of sects. We have mentioned their thoughts earlier. Their thoughts, which brought them together, was that words are enough to achieve belief even if there is no action to match these words, rather even if the action is contrary to the words. We are in no need to study thoroughly their subdivisions and their characteristics lest we should miss our aim and .make mistakes. We ask Allah, the Exalted, to protect us from mistakes

The Mu’tazila .۲

We have no doubt that at- I’tizäl (isolation) was born at the time of atSadiq, peace be on him, and at that time it spread. That was when ‘Amru b. Ubaid, Wash b. ‘Attä’, and the like isolated themselves from the theological school of at- Hasan at- Basry, so they called them with this name (i.e. the Mu’tazila or the isolated.) It is not correct that at- I’tizal (isolation) was born during the time of AmTr at- Mu’minTn (the Commander of the Faithful) when Sa’ad b. Abu Waqäs, b. ‘Amr, and Usâm b. Zayd isolated themselves from the battles of AmTr at- Mu’minrn, because that isolation was not due to an idea or suspicion in relation, rather it was deviation from (the right leadership) of AmTr at- Mu’minTn, peacebe on him. Moreover, at- I’tizal was not know at that time, they were not called at- Mu’tazila (the isolated) on that day, and the Mu’tazila did not belong to their school

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After the Mu'tazila had agreed with each other on at- I'tizäl, they divided into many sects, and in our present time, there is no one, as I think, belonging to this school. The author of :the book' Al- Farq bayna Al- Firaq' ,p.۹۴, has reported from the Essays of at- Ka'by

Indeed, the Mu'tazila had unanimously agreed that Allah, the Great and Almighty, is a" thing not like things, He is the Creator of bodies and spirits, He has created what He created out of nothing, and men do their acts with the fate ,which Allah, the Glorified and Exalted, has created in them." He said:" And they had unanimously agreed that Allah does ".not forgive him who commits great sins without repentance

This is what at- Ka'by has reported about the common thought of the Mu'tazila. We are satisfied with the above- mentioned text about their beliefs, and we are not concerning a thorough examination to put these words in the scales of criticism to know the correctness of what the author of the above- mentioned book has regarded as right towards this claim. Also this reason has summoned us to pass over what b. Harm, atShahristany, and the author of 'Al- Farq bayan at- Firaq' have attributed to them. .Worth mentioning, they have said many ideas about them

After this, we do not want to treat exhaustively the sects of that grouping and their peculiar beliefs, because the enlargement in such a matter will take us out of the limited .plan and we may make mistakes

p: ۴۵

Are the fatalists the Mu'tazila? Or are they the Ash'ris themselves? This is an object of doubt, because if we regard the fatalists as those who say:" the acts of men are created for them, and they (the acts) are done and estimated by them, and Allah only creates power and ability with which men do their acts," then they are the Mu'tazila according to the earlier common thought which has been reported from them. And according to this, they are not the Ash'aris themselves, because the Ash'aris are contrary to this; they think .that all acts are created and estimated by Allah, the Exalted, not by man

If we mean the fatalists are those who say that the good and the evil of fate are from .Allah, the Exalted, then they are surely the Ash'aris

From the Prophet, may Allah bless him and his family, al- Shahrystany has reported: "The fatalists are the Magians of this nation." "The fatalists are the opponents of Allah in [fate."[۵

The ShI'a .۳

The ShI'a .۳

Al- Tashayy' '(shiism) was at the time of the Holder of the Honorable Mission, and some of the companions had been called Shi'a since that day.Some of them were Salman, abu Dharr, 'Ammar, Hudhayfa, Khuzayma,Jâbir, abu Sa'Td al- Khidry, Abti Ayyflb, Khälid b. [Sa'id b. al- 'As, Qays b.Sa'ad, and the like.[۶

In Arabic, the word 'ShT'a' means al- atbâ' (followers), at- Ansär (supporters), and at- A'wán (helpers). It was derived from the word 'alMushaya'a which means al- Mutãwa'a (obedience), and al- Mutâba'a (agreement). But this word is related to those who follow ['Au and his family, may Allah bless him and his family.[۷

p: ۴۶

The first to utter the word 'ShT'ea'; meaning those who follow 'Au and the Imams, was the Owner of the Islamic law, the master of the prophets, may Allah bless him and his [family, in this connection, many traditions have been mentioned from him.[۸

The sects of the ShT'a were many. The books on the religious schools and sects have mentioned more than we know about them. They have mentioned many sects and many men to whom those sects were related, for example, al- Hfishmiya (the Hfishymis) ,attributed to HisMm b. al- Hakam, al- Zarariya (the Zaräris) ascribed to Zarara b. A'yun

Al- ShaytfifliY a (the Shaytfinis) related to Mu'min al- Tiq, Mohammed b. at- Nu'man b. al- Ahwal, al- Ytlnisiy a (the Yunisls) attributed to Ytlnis b. Abd al- Rabmafl, and so on. In fact, we follow the members of the House (ahil al Bayt). And ahl al Bayt knew who were m the House. We know neither kinds nor traces of those sects, nor the heresies which have .been ascribed to the above- mentioned men

Whoever sees the books of traditions and the books of men by the ShT'a, will know that these men were among the chOsen companions of the Imams, namely the Imams depended on them and the Sht'a refer to them. So if they had ideas and schools contrary to those of the Imams, then the Imams would have been angry with them and dismissed them. Whoever understands thoroughly these writings about the men who created heresies, will know that the foregoing men were innocent of what they have attributed to them. They disowned b. Saba', cursed him, and warned men against his heresies. They disowned al- Bâqir, peace be on him, and claimed the falsehood. Also at- Sâdiq, peace be on him, disowned Abü atKhattäb and his company, and abu al- Järüdy. Concerning banü Fudäl, he said: "Take what they have reported, and leave what they have seen", and so on.[۹] If such a choice had followed this misguidance which has been related to them, the Imams would have treated them as they treated those who went astray, namely they .would have disowned, dispraised, and cursed them

p: ۴۷

Yes, the ShT'a had sects before and after the time of at- Sâdiq, peace be on him. They :have become bygone but three sects. They are

The Imâmis- they believe in the Imamate of the twelve (Imams), the birth of the twelve .۱ (Imams). They believe that the twelfth Imam is still living now, and they look forward to .his coming

The ZaydTs- they believe in the Imamate of Zayd and of the sons of Fatima, who rose .۲ .with the sword and had outstanding merits

The Isma'ilTs- they believe that the Imam after al- Sadiq, peace be on him, was his son .۳ .Ismâ'il, not Müsâ and his sons, peace be on them

The above- mentioned sects are the only sects that have lasted till now. In his book, 'Firaq at- ShT'a', at- Nobakhty has studied those sects who were in the past. They all .perished, except what we have mentioned above

Here, we want to discuss the sects which were during the days of alSâdiq, peace be on .him, even if there is no one of them at present

[The KaysInis[۱۰

During the time of al- Sädiq, peace be on him, among the sects of the ShT'a were the KaysänTs, who adopted the Imamate of Mohammed b. alHanafiya. The authors differ about the reason why they are called the Kaysanrs. And they (the Kaysãnis) belonged to :sects

A sect said: "Mohammed is al- Mahdy. He is the trustee (wasp of AmTr at- Mo'minTn (the Commander of the Faithful), and no one of his family has the right to disobey him. Al- Hasan, peace be on him, made peace with Mu'âwiya with his permission. Al- Husayn, peace be on him, revolted (against Ya.zid) with his permission. And at- Mukhtâr revolted to revenge the blood (of al- Husayn) with his permission, too." A sect said:" He (Mohammed b. al- Hanafiya) was the Imam after his two brothers alHasan and al- Husayn, peace be on them. He is al- Mahdy and his father called him with that (name). He never dies and (his death) is impossible. But he has disappeared and no one knows where he is. He will return and rule the earth. And there has been no Imam sine his

disappearance till his return. "They (this sect) were the companions of b. Karb and they .are called the Karbis

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A sect said:" He (Mohammed b. al- Hanafiya) lives among Radwâ Mountains between ".(Mecca and Medina. And he is the awaited Imam (atImam at- Muntazar

A sect said:" He died. The Imam after him was his son Abd Allah. His kunya (the latter) (i.e. the name by which an Arab is usually referred to and which refers to him as the father of someone, usually his eldest son) was Abu Hishâm. He was the eldest of his sons. He was the trustee (wasi) of his father." This sect was called the Hashimites as attribution to Abü Háshim. This sect has mentioned about him as the first sects have mentioned about his father:" He is al- Mahdy. He is still living. And he enlivens the dead. But when Abü Hâshim ".died, his companions subdivided

Some famous intelligent men belonged to the Kaysãnis. Among them was Kuthayr 'Azzah .whose poetry is always reported

The famous sayyid Ismfl'il al- Hymyary was one of them. Also his poetry supplies evidence for what they attributed to him. But he changed his mind and believed in the Imamate of al- Sâdiq, peace be on him when al- Sädiq debated with him and overcame him. He has famous poetry concerning his refraining from his sect and his believing in the .Imamate of al- Sâdiq

Among them was Hayyän al- Sarräj. One day he came to al- Sad iq, peace be on him. So abu Abd Allah (al- Sadiq) said to him:" Hayyan, What do your companions say concerning Mohammed b. al- Hanafiya?" He said:" They say:' He is still living." So, al- Sädiq, peace be on him, said: "My father, peace be on him, said to me: 'I was among those who visited him during his illness, and among those who shut his eyes, entered him his bit (grave), married his wives (to other men), and divided his heritage (among his children). So he said:" Abe Abd Allah, Mohammed in this nation is like 'isa b. Maryam, men became uncertain to him, his followers or his enemies?" He said:" Rather, his enemies." So he, peace be on him, said:" Do you think that abu Ja'far Mohammed b. 'Ali, peace be on them is the enemy of his uncle Mohammed b. al- Hnafiya?" So he said:" No." Then at- Sâdiq, peace be on him, said:" Hayyän , you have turned away from the Verses of Allah while He, the Blessed and Exalted, said: "We will reward those who turn away from Our communications with an evil [chastisement because they turned away."[١١

BarTd al- 'Ajali[۱۲] said: "I came to al- Sâdiq, peace be on him, and he said to me: 'If you had come a little bit earlier, you would have met Hayyân atsarraj', and he pointed to a place in the house. Then he said: "He was sitting. over here. He mentioned Mohammed b. al- Hanafiya and his life. And he praised him. So I said to him:" Hayyãn, do you not claim and they claim, and you report and they report: this nation has the same things the children of Isrâ'U (banfl Isrâ'il) had? So he said:"Yes." Then he said:'Have you or they seen, you or they heard that a scholar died before men, his wives have been married (to others), and his properties have been divided (among his children), while he is living and never dies?" So, he stood up and did not answer any thing.[۱۳]

The KaysânTs are among the extinct sects, today, we do not know people who belong to them.

The Zaydis

The Zaydis are among the groupings which are ascribed to the SliT' a. They belonged to Zaid b. 'Ali b. at- Husayn, peace be on them, because they believed in his Imamate.

Zayd, peace be on him, did not claim the Imamate for himself, rather men claimed it for him. Nothing summoned him to rise but that he wanted to support the truth and wage war against the falsehood. Zaid was far above asking what was not for him.

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If he had overcome (his enemies), he would have known the place where to put iC Some traditions were attributed to him showing that he requested the Imamate for himself. But the reason in them is very clear, because alSadiq, peace be on him, was afraid the authority of the Omayyads would relate Zaid's revolt to him, so they would punish him, his family, and his followers (ShT'a) for that crime. So he drove away that danger with that attribution, and if Zayd had been as those traditions mentioned, then his two grandfathers al- Mustafa and al- Murtadä, peace be on them and their families, would not have wept over him before he was created, and the memories of what would happen to him would not have brought about that great sadness and depression for them. Similarly, his ancestors had suffered from the sad memories when they remembered his killing and .what happened to him after that

It is enough that his revolt and innocence were far above what was attributed to him that al- Sadiq, peace be on him, wept over him and divided the properties among the families of those who were killed with him. Also, he blamed those who did not support him. And he called those who stood by him believers, and those who waged war against him .unbelievers

How he requested the Imamate for himself while al- Sádiq, peace be on him, said:" May Allah have mercy on him. Truly, he was believing, knowing, knowledgeable, and truthful. Verily, if he had won a victory (over his enemies), he would have fulfilled (his promise). Indeed, if he had had authority, he would have known how to put it.,,[١۴] And he said:" Do not say that Zayd deviated. Surely, Zayd was knowledgeable and truthful. He did not summon you for himself. Rather, he summoned you for al- Ridã from the family of Mohammed, may Allah bless him and his family. If he had overcome (his opponents), he would have fulfilled what he had summoned you for. He only revolted against the [supreme authority of a group to change it."[١۵

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Al- Rida, peace be on him, said to al- Ma'mUn:" Do not compare my brother Zayd with Zayd b. 'ali, peace be on them, for Mohammed, may Allah bless him and his family. He became angry for Allah, the Great and Almighty. So, he waged holy war against His enemies till he was killed for Him. Indeed, Zayd b. 'Ali, peace be on him, did not request what he had no right to. He was more devout than that to Allah. He said:" I summon you to [al- Ride from the family of Mohammed, may Allah bless him and his family."[١۶

Al- Ridâ said these words frankly during the time of the AbbâssTds. His son Yahyâ said:" May Allah have mercy on my father. He was among the worshipers. He prayed at night and fasted at day. He strove for Allah sincerely." So, Umayr b. at- Mutawakil al- Balakhy said: "So, I said:" Son (i.e. grandson) of the Prophet of Allah, may Allah bless him and his family, is this the manner and quality of the Imam?" So, he said:" Abü Abd Allah, surely, my father was not an Imam. But he was among the noble master and their ascetics, and he was among the mujhahidin for Allah. I said:" son of the Prophet of Allah, may Allah bless him and his family, surely, your father requested the Imamate for himself and waged holy war for Allah, and it has been mentioned from the Prophet, may Allah bless him and his family, that whoever claims the Imamate is a liar." So, he said:" Slowly! Slowly! Abu Abd Allah, indeed, my father was more intelligent than to claim what he had no right to. However, he said:" I summon to al- Ridâ from the family of Mohammed, may Allah bless him and his family." He meant my cousin Ja'far, peace be on him. He said:" I said:' So, today, he has knowledge." He said:" Yes, he is the most knowledgeable of Banfl [Häshim."[١٧

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This tradition has shown the high position of Zayd in religion and virtue and denoted that what they attributed to him is baseless. Also the tradition has proven that Yahyâ had a .high position in piety, science, and knowledge

There are many traditions which show that Zayd was more sublime than that summons. He was more pious, and purer than to corrupt himself with the summons to the Imamate. But after his death, some people claimed that the Imamate wasfor Zayd, so they were .called the Zaydls for that claim

The Zaydis have many sects. The following opinion brings them together: The Imamate is exclusive for the sons of Fatima, peace be on her. They have not permitted the sureness of the Imamate in other than they. But they have permitted every Fatimid, whether he is of the sons of alHasan, peace be on him, or of the sons of al- Husayn, peace be on him, to be an Imam with obligatory obedience, provided that he should be a scholar ascetic, brave, generous, waged holy war with the sword. Then a sect of them professed the Imamate of Mohammed and Ibrähim, the two sons of Abd Allah b. al- Hasan, peace be on him.[۱۸] I think that they have made the Imamate exclusive for the sons of Fatima for those who maybe Imams after Zayd, because some sects of them professed the .sureness of the Imamate for the two Shaykhs as you will know

The Batariya

The Batariya were among the sects of the Zaydis. They were the companions of KathTr al- Nawä, al- Hasan b. Sä!im b. Abu Hafsa, alHakam b. 'Ayyina, Salama b. Kuhai!, and al- Miqdäm Thabit al Hadid. They (the Batariya) summoned (people) to the Imamate of 'ali, peace be on him, then they mixed 'ali's Imamate with that of abu- Bakr and 'Umar, and proved the Imamate for them. They dispraised 'UthmIn, Talha, alZubayr, and 'A'isha. It is said:" They were called the Batariya when they mentioned their beliefs before Zayd b. 'ali, so he said to them: 'You have cut off our instruction when you have left Allah." And it is said:" They were called the Batarls because they were attributed to Kathlr al- Nawä [whose hand was amputated."[۱۹

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.If this attribution was right, then they would be called al- 'Abtariya, not al- Batariya

The Sulayminis

Among the ZaydTs were the Su!aymanis, who belonged to Sulaymän b. Jarir. They believed in the Imamate of the two Shaykhs (Abtl Bakr and 'Umar), but they dispraised .'Uthman, Talha, al- Zubar, and 'A' isha

They ascribed these persons to unbelief. They think that the Imamate is made with consultation (Shflrâ), and it is concluded through a contract between two of the good men of the nation. They allowed the Imamate of the mafdül (less excellent) with the existence of the afdal (the most excellent), and they claimed that the nation left the most excellent during the homage when they recognized Abü Bakr and 'Umar as caliphs, and they left 'Ali, peace be on him, though he was worthier of Imamate than they. But the mistake that [took place during their homage did not entail unbelief nor transgression.[٢٠

Consequently, we understand that the claim ascribed to the Zaydis, which says that the Imamate is not proved for other than the sons of Fatima, only concerns those who came .after Zayd and who rose with the sword

.Also we do not know the reason why these two sects are regarded as shites

The Jaruldiya

The Jârudiya was a sect of the Zaydis. They belonged to Ziyâd b. alMundhir abu al- Jartld. They may also be called the Sarhtlbiyya. And it is said:" Indeed, the Sarhub is the name of a blind Satan, who lives in the sea, so AbU at- Jârüd was called with his name. abu al- Jarfld was among the Companions of al- Bâqir and al- Sadiq, peace be on them. When ".Zayd revolted, he changed his mind

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It has been reported that al- Sädiq, peace be on him, called him a liar and an unbeliever. With him were Kathlr al- Nawã and Salim b. Abu Hafsah. Also it has been mentioned about [him:" (He was called) 'Ama al- Basar (blind- sighted) and 'Ama al- Qalb (blind- art'[٢١

The Jirfidiya think that men were ncglectflil when they did not try to research to know the Imam, because they were able to know him, rather they disbelieved when they paid homage to Abü Bakr. So, they (the jarildiya) do not believe in the Imamate of the three caliphs, rather they believe in their unbelief because they requested the Imamate and did [not pay homage to 'ali, peace be on him.'[٢٢

The Salihiya

It is said: Surely, among them (the Zaydis) were the Silihiya. They are ascribed to al-Hasan b. Sftlih. You have known that they were a group of the Batariya, because al-Hasan was among the men of the Batariya. So, there is no reason to regard them as an independent sect. Yes, there are small differences between him and KathTr al- Naw, the .first man of the Batariya

.Thus there is no need to part his sect from the Batariya

In his book 'Firaq Al- ShT'a', al- Nobakhty has mentioned the Zaydis in another manner and increased it. But we think that what we have written is nearer to what the books of .al- Mi!al and al- Nihal have mentioned. So see them if you want more explanation

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The Ismâ'ilis

Among the sects of the Shi'a are the Ismâ'ilis. The view concerning the Imamate of Ismâ'il started during the days of al- Sâdiq, peace be on him.Some of the Ismâ'T!Ts thought that the Imamate should be for the eldest(son) and Ismâ'il was the eldest of his brothers, and he had outstanding merit. When he died during the days of his father, they .knew their mistake

As for those who insisted on the Imamate of Ismâ'il, they divided into sects. Some of them denied his death during the lifetime of his father, peace be on him. So, they said: "His father has hidden him from men because he is worried about him." They claimed that Isma'il would not die till he rules the earth and assumes the affairs of men. (They thought that) he would be the one who will rise (qa' im), because his father designated him as Imam after his death. But when his death appeared, we knew that he (his father) was .truthful and that the one who would rise(qâ'im) would not die

And some of them said that he died and that the Imamate was given to his son Mohammed, because the Imamate is not but for children, and it (the Imamate) is not for brothers except al- Hasan and al- Husayii, peace be on them. So, when Ism'U died, it was obligatory that the Imam after Ja'far, peace be on him, had to be Mohammed b. Ismâ'il, and it was not

permissible for any of the brothers of Isma'il to be the Imam. Also Mohammed b. al- Hanafiya had no right with 'All b. al- Husayn, peace be on them. The followers of this view .(were called the Mubaraka. They were named after their leader al- Mubarak (the blessed

As for the Khattabiya, the companions of abu al- Khattflb Mohammed b.Abu Zaynab al- Asady al- Ajda', they joined the sect that believed in the Imamate of Mohammed b. Isma'il after the killing of Abti al- Khattab.They were among the extreme groups. Then [they divided into sects. The Qaramita were among them.'[۲۳

Abu al- Khattab was a companion of al- Sftdiq's, peace be on him. But when al- Sadiq .knew that he told him lies, he (al- Sadiq) dismissed him, disowned him, and cursed him

Then Abti al- Khattâb claimed that he was a prophet and Mohammed b. Ja'far, peace be on him, was a god and that he was his messenger. Besides, he and his group issued .(heresies, desires, and permission (for unlawful things

Isa b. MUsa, the governor of al- Manstlr over Kufa, heard about the manners of Abii al-' Khattab and his group, who were seventy men. While they were holding a meeting in the Mosque of Kufa, he (the governor) attacked them. No one was able to escape. He killed all .but two persons, one of them was badly wounded

He was regarded as among the killed, so he was able to escape. And the other was Abti al- Khttâb him- self. He was captured and killed by 'Isa b. Mflsa on the bank of the Euphrates. 'Isa b. Miisa cut off their heads and burned their bodies. Then he sent their heads to al- MansUr, who hung them on the gate of Baghdad for three days, then they [were burnt.[۲۴

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The Imamys

Among the sects of the ShI’a are the Imamis. Also they are called the Ja’fariya because they are ascribed to Ja’far b. Mohammed, peace be on him, who became a school. (In the following pages you will know) how he has become a school out of the rest of the Imams .while they were all a school in the rules

The Imamis have believed in the Imamate of the twelve (Imams): ‘Ali, al- Hasan, al- Husayn, ‘All b. al- Husayn, Mohammed b. ‘All, Ja’far b. Mohammed, Mflsa b. Ja’far, ‘Ali b. Müsâ Mohammed b. ‘Ali, ‘Ali b. Mohammed, al- Haaan b. ‘All, and his son al- Mahdy, the .hidden, to whose coming they look forward the blessings of Allah be on them all

The Imâmis believe that the Prophet, may Allah bless him and his family, had decided the Imamate of the above- mentioned Imams with the clear public nomination from Allah, the Great and Almighty, and that the Prophet, may Allah bless him and his family, nominated the Imamate and Caliphate of the Commander of the Faithful (Amir al- Mu’mintn) and he nominated him as his brother and testamentary trustee. The textual nomination (nass) by the Prophet was on several occasions, for example, the Day of al- Ghadlr. Also the Prophet, may Allah bless him and his family, told (people) about the Caliphs and the Imams who would rule one by one after the Commander of the Faithful .(AmTr al- Mu’minln) peace be on him, as we have mentioned their names earlier

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Then the Imams handed down that textual nomination (nass) from one to another. So, 'All nominated al- Hasan, al- Hasan nominated al- Husayn, al- Husayn nominated his son 'Au, In this manner the father nominated his son till the textual nomination ended at b. al-Hasan, (who called) al- Munta.zar (the awaited one). Besides, the ImâmTs believe that al-Muntazar has been alive since he was born on the night of ۱۵th of Sha'ban in the year ۲۵۵ (A. H.) (۸۶۹), and that he has been away from view because of the unjust rulers of his time, and that he is al- Mahdi (the most guided one), who will fill the earth with justice and [fairness as it was filled with oppression and tyranny.'[۲۵

Also the Imâmis believe that these Imams are protected from the sin, the mistake, forgetfulness, and heedlessness as it is in our Prophet and all the prophets, peace be on them, and that their knowledge is notacquisitive, rather it is inspiration and inheritance from the Prophet, may Allah bless him and his family. The son inherited it from his father .and the brother from his brother as it is in al- Hasan and al- Husayn

As the Prophet, may Allah bless him and his family, was the Inheritor of the knowledge of Prophets and Apostles and had the knowledge of the past people and of the last people, so the Commander of the Faithful (AmTr al-Mu'minin) had all that knowledge, because the Prophet, may Allah bless him and his family, said: "I am the city of knowledge and 'All is its gate." Apart from this tradition, there are many traditions and verses of the Book [(the Koran).[۲۶

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Also, concerning the Imams, the ImâmTs believe that they were the servants of Allah, the Glorified, created by Him, provided with the means of subsistence by Him, and that they did not deal conclusively with the affairs of mankind, such as life, death, giving, forbidding, and the like but with the permission from Allah, the Exalted, just as the Prophet, may Allah bless him and his family, did in connection with men. About 'Tsfi, peace on him, the Book (the Koran) reports:" That I determine for you out of dust like the from of a bird, then I breathe into it and it becomes a bird with Allah's permission."[۲۷]

The Imflnits have concluded that with the intellectual proofs, traditions, and reports. Some of these maybe mentioned in this book.

Also the Imamis have concluded the textual nomination concerning the lmams with the traditions of the Prophet, may Allah bless him and his family.

These traditions have been reported by the two parties (i.e., the SunnTs and the ShT'a). Among them is:" The Imams are from Quraysh, they are twelve,[۲۸] they are from the sons of 'Ali and Fatima, and their nomination is with their names one by one."[۲۹]

Moreover, the ImamTs produced Allah's favor (Iutf) as evidence for the Imamate when he confined it to them (the Imams), then if there was an Imam, (people) should follow his Imamate, obey and know him.

The Imâmis refer to these lmams to know the commandments of religion, so every commandment which has been proved by the Prophet or by them, they adopt it. But if the traditions are differ about a certain commandment, they apply the rules of equilibrium and preference according to the established fundamentals of Islamic jurisprudence.

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Concerning Islamic commandments, apart from the Book (the Koran) and the Sunna (the traditions and acts of the Prophet or Infallible Imâms), the ImamTs adopt the unanimous resolution and the irrefutable commandment of intellect. When these four sources are not able to give them the Islamic commandment, they refer to their practical fundamentals according to what situations require, which are general juridical rules .proven with evidences

The Imfimis think that the traditions which have been reported (by men) from the Imams are some of the sunna, because they knew the knowledge of the Prophet, may Allah bless him and his family, by heart, and protected his law (Sharl'a), so what they had was from the Prophet, may Allah bless him and his family, not from their own independent .reasoning and ideas

.The sunna is one of the four sources which are used to deduce practical laws of Islam

These four sources, as we have mentioned are: The Book (Koran), the Sunna (the traditions and acts of the Prophet or infallible Imâms),consensus (ijma'), and intellect ('aql). The explanation of evidence of these sources and how to refer to them have been .mentioned in the books of the fundamentals of Islamic jurisprudence

As for their belief in Allah, the most Exalted, the Imâmis believe that He, the Glorified, is a thing but He is not similar to other things. He has no body or physical form, and Cannot be ".seen by eyes in this world or the Hereafter

Vision comprehends Him not, and He comprehends (all) vision. His Attributes are the same as His self. He, the Exalted, is just, and He does not oppress anyone of His servants, .because oppression is indecent by a sane mind, and He created all things out of nothing

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As for their belief in our Prophet Mohammed, may Allah bless him and his family, the Imâmls believe that he was infallible from the error, the slip, forgetfulness, heedlessness, mortal and venial sins, that he did not commit any of them before or after his prophethood, and that he was sent for all the world. This is their belief in the infallibility of apostles and prophets

The Imâmis believe that the Imamate is among the fundamentals (of Islam), which should be proved with the rational evidence in addition to the narrated texts, and of the rational evidence is the rule of Allah's favor (qa' idat al- Lutt).

Concerning ma'ad (the Return), the ImimTs believe that Allah, the Glorified, will return men for resurrection with those bodies which were in the world, and they are (the bodies) which will be rewarded and will live eternally in Paradise (janân) or will be punished and live eternally in hell (nlran).

As for the acts of men, the ImfimTs believe that they are a matter between two matters; neither compulsion nor authorization. Namely, Allah, the Glorified, does not force men to achieve their action so as not to oppress them when He will punish them for their sins, rather they have the ability and option in what they do. Nor Allah has authorized them to act freely with the creation of their actions, then He has no ability to control His servants, rather He has the decision and the order, and He is able to do everything and encompasses His servants.

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Also, He may hold BACK him from the factors of disobedience and misguidance as a favor from Him for His servant, and this is what we call tawfiq (Allah's blessing on someone for doing good actions).

These are some beliefs of the ImamTs about the existence and the Oneness of Allah, the attributes of Allah, prophethood, the Imhniatc, the hereafter, and the actions of men.

We have briefly mentioned the beliefs of the ImamTs. But they have been explained in detail in the books of theology and beliefs.

Today, the Imârnis constitute the great majority of the ShT'a all over the Islamic countries. Since the first day of the beginning of writing, their books about all sciences have been spread among nations. The urban, the Bedouin, the ignorant, and the scholar read their books.

At the present time, their is no obvious well known sect except that were during the time of al- Sadiq, peace on him, so we have neglected those sects that took place after him, peace on him, such as the Fatahiya, the Nâwflsiya, and the WAqifiya.

The Kharijites .۴

This sect appeared on the day of (the Battle of) Sifffn due to the trick of b. a١- 'As when he advised Mu'Awiya, who was feeble, to continue fighting to raise copies of the Koran and to summon (Imam 'Au's Army) to resort to them. When they (Ma'âwiyya's Army) raised the copies of the Koran, a group of the companions of the Commander of the Faithful (Amir al-Mu'minin), peace be on him, mutinied against him saying that they (Mu'awiya's Army) were summoning them to the Book of Allah while he was summoning them to the sword. So, he blamed them for that , tried to hold them BACK from being deceived by that trick, and said to them:" Woe unto you! I am the most knowledgeable in the Book of Allah." But his blame, his deterrence, and his evidence were all useless.

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Moreover; they said to him:" Prevent Malik from fighting the Muslims; otherwise we will do against you as we had done against 'Uthmân." So, he was forced to order Malik to come BACK while he was about to defeat Mu'âwiya's Army and the latter was about to escape. Then they (the Kharijites) forced him (Imam 'Au) to accept the arbitration. Thus, he wanted to send Abd Allah b. Abbâs, but they ordered him to send Abtl Masa al- Ash'ary. When the arbitration took place, the Khrijities said:" Why did you appoint the men as arbitrators in the religion of Allah? There is no rule but for Allah." From here, they were called al- Muhakjma. The Commander of the faithful came BACK from (the Battle of) Siffin while they were insisting on their deviation and disobedience Then they gathered at Harawra' near Kufa, so they were called the Harawriyya

The Commander of the Faithful (AmTr al- Mu'minTn) opposed with argument all their claims, but they caused mischief in the land, killed Khabâb- one of the good Companions- and cut open the bellies of the pregnant women. So, the Commander of the Faithful was forced to kill those who. insisted on their deviation at (the Battle of) Nahrwan. But that battle was not able to destroy their opinions, rather there were still people who adopted their ideas and deviation. Such people annoyed the kings and the governors during those times. Whenever a group of them perished another group appeared. People were in a state of terror because they suffered from their quick assassination, ugly actions, cruelty, and violation of the forbidden. They waged war against the kings and the governors out of belief and tranquillity. They fought bravely, SO men were not able to stand before them even if they were more than they because the men had no belief to resist that belief. But if they (the followers of the Kharijites) felt that they were weak, they attacked people at .night and ran away. For this reason, no place was safe from their evil actions

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They (the Kharijites) had external devotion and worship, they were still attracting the rabble with those righteous aspects, the propagation for disobeying the false supreme ruler, and the propagation for acting according to the Book and the Sunna, even if they contradicted those aspects and propagation through using oppression and causing mischief. But the simple of men might be deceived by that phenomenon of devotion and righteousness. Also some of the followers of the Divine Books (the Jews, the Christians, and the Magians), and those who did not believe in the correctness of the religion of Islam were deceived by those attractive phenomena, so they added them to their fighters and .boasted of them

After that the strength of the Kharijites became weak and their evil acts became calm, and people lived in peace for a period of time, but their importance appeared again during the days of al- Sâdiq, peace be on him, when one of their leaders Abd Allah b. Yahyâ al-Kindy called Tâlib al-Haq rose in Hadramout after he had asked the advice of AbAdiya.. who were in Basrah. They made the rise incumbent on him. Among them were Abü Hamza a١- MukIitar b. 'Auf al- Azdy and Balakh b. 'Aqaba al- Mas'udy. Then two thousand .men paid him homage. So, with their support, he appeared

When his army became big, he wrote letters to the Kharijites in Sana, then he headed for it. So, battles took place between him and the governor of Sana. Abd Allah defeated the governor and controlled the treasuries of properties. Then he dominated Yemen. When the time of hajj (pilgrimage) came, he formed an army of a thousand fighters under the leadership of Abn Ilamza. Among them were Balakh and Abraha b. al- Sabbagh. He ordered him to stay at Mecca when people came BACK from it and send Balakh to Shim (Syria). So, they entered Mecca on the ٨th day of Dhu- Al.. Hijja. At that time 'Abd al-Wâhid b. Sulayman b. Abd a١- Malik was the governor of Marwan al- Himar over Mecca and Medina. So, Abd al- Wâhid hated to fight them so as not to make people afraid of them. For this reason he wrote them some letters. He asked them not to prevent people from Performing their hajj. Besides he assured them that they would be safe till people finished the third day of immolation. When that day was over, Abd al- Wahjd left Mecca .and allowed abu Hamza to enter it without fighting

p: ۶۵

Entering Medina, Abd al- Wâhid prepared an army to fight Abü Hamza. The two armies met at Qadid. abu Hamza defeated Abd at- Wahid. He killed ۲۲۳۰ men from the people of Medina. Then Balakh entered Medina without fighting. Abd at- Wahid left for Sham. So, Marwân formed an army of four thousand men, who were the horsemen and the great figures of his camp. He provided them with whatever they needed. The army was under .the leadership of Abd at- Malik b. ‘Atiya at- Sâ’idy

When the Khârij ites heard about the movement of the Army of Sham, they quickly constituted an army of six hundred fighters headed by Balakh b. ‘Aqaba at- Mas’Udy. The two armies met at Wady al- Qurâ on some days of Jamadi at- ‘Lila in the year ۱۳۰ (A.H.). The Army of Sham defeated the Army of the Kharijites All were killed except thirty people. They escaped to Medina. Al- Mufaddal at- Azdy was the governor of Medina. So, ‘Amr b. Abd at- Rahmân b. Zayd b. at- Khattab summoned people to fight the Kharijites in Medina but no one answered him. Any how, the Berbers, the ngroes, and common people .supported him to fight the Kharijites

So, he killed al- Mufaddal and most of his companions and the rest ran away. Then b. ‘Atiya came to Medina and stayed there for a month. Then he went to Mecca. There a fierce battle took place between him and Abii Hamza. Many of the Kharijites were killed. Four hundred of them were captured and killed. And b. ‘Atiya hanged AbU Hamza, Ibrahima and ‘Ali b. at-Husayn on the Mountains of at- KhTf. When the Abbasids took the reins of authority, they were brought down during the days of al- Saffah. Then b. ‘Atiya went to Tâ’if. When Abd Allah b. Yahya Thlib at- Haq, who was in Sana, heard about the killing of AbU Hamza and his group, he headed for b. ‘Atiya to wage war against him. So, b. ‘Atiya advanced towards him. When they met, a large group of the two parties was killed. .Abd Allah and a thousand fighters dismounted

p: ۶۶

They fought until they were all killed. Abd Allah was killed, too. Bin ‘Atiya sent his head to Marwân. After he had defeated the Kharijites, b. ‘Atiya stayed at Hadramout. A letter from Marwân came to him to go quickly to Mecca to lead people during the hajj. B. ‘Atiya with nineteen horsemen went there quickly. But Marwân regretted and said:" I have killed b. ‘Atiya. He will leave Yemen quickly to reach Mecca at the time of Hajj. So, the Kharijites will kill him." It was as he said. A disguised group of the and others met him by chance. The Kharijites knew him and they attacked and killed him.[۳۰]

After that, the Kharij ites were nothing but belief and idea. They had no strength to wage war against the kings. Till today, some of them have insisted on that deviation. And some of them are in Uman. But they have neither importance nor strength.

The Kharijites are deviated people. About them, the Prophet, may Allah bless him and his family, told the Commander of the Faithful that he would wage war against them and defeat them.

The Kharijites were many sects. They agreed on the belief that ‘All, ‘Uthman, the two arbitrators, the Companions of the Camel, and all those who were satisfied with the arbitration of the two arbitrators were alt unbelievers. They accused those who commit sins of unbelief. They made it obligatory to disobey the oppressive Imam, as it has been mentioned from at- Ka’bT in the (book) At- Farq bayna At- Firaq, p.۵۵.

p: ۶۷

But it has been reported on the authority of Abü at- Hasan at- Ash'ary that they denied .their agreement on accusing those who commit sins of unbelief

About that, many details have been mentioned on their authority. Many sectS af the Kharijites have become bygone. Moreover, those who are in Uman today belong to the .Abâdiyya according to their beliefs

:The Extremists and Those who have disagreed with Islam on some Beliefs

In the beginning of this chapter, we have mentioned that the origins of the Islamic sects .were four groupings

From them, alt sects branched. The sects of the extremists belonged to the branches of .those origins. So, every origin had extreme branches

Such a matter is applied to those who adopt certain beliefs, for example, transmigration of souls, incarnation, and assimilation- which are regarded as unbelief by Muslim sects. But it is not easy to attack them with unbelief because of the belief which is ascribed to them. Whoever has little knowledge of religion should not accuse those who confess the Shahâdatayn (the two testimonies by a Muslim- Ashhadu an la Itâha iltattâh and Ash-haddü anna Mohammedar Rasulutlâh) of unbelief. So, he should depend on a strong idea. As long as we are in no need of that, we will not discuss this matter and throw ourselves down a tremendous height, then look for a safe escape, especially those sects which are accused of disagreement with Islam because of their false beliefs have become bygone. Nothing has remained of them except small ones of no importance among the children of Islam, and no one is afraid of their corrupt beliefs. In the meantime, they have kept their beliefs secret because they know that the children of religion have the ability to overcome such beliefs with arguments and proofs and charge them with disbelief and deviation .from Islam

p: ۶۸

The carefulness of spreading these corrupt beliefs to the ignorant is more important than that of the past people who resisted those heresies and misguidance with every means. But, today, we are safe from the misleading ideas of their present sects. Just imagine how !much less heresies of those dead sects are

:The Suspicions of Atheists

Today, it is very important to take care of spreading suspicions of atheists whose selves try to get ride of the commandments of religion. While they have forgotten that these commandments put man in the classes of angels and the spiritual, takes him out of awful savageness and lethal desires, protects him from those who show enmity towards his most valuable aims in this life: his life, his reputation, and his property. Also these Islamic commandments guard the above- mentioned valuable aims against any aggression. This is the freedom which they look for. With this freedom they have drawn away from the people of intellect and chastity and followed the people of cruelty, dissoluteness, and prostitution. This freedom has deceived some young men and made them fall into these snares, because young men quickly follow their desires and break the claimed shackles .without resorting to their mind and using their intellect before they are deceived

Footnote

.Sunan b. Majah: ۲/۱۳۲۱ ۱

,The sects of ShT'a by Abn Mohammed al- Hasan al- Nobakhty: ۱۷. In al- Fasl: ۲/۸۸ ۲

b. Hazm has mentioned that they are five because he regards the Sunnis as a grouping .equivalent to the Murjeia and the Mu'tazila

p: ۶۹

.al- Miial Wa al- Nihal, ۱/۱۴۷ ۳

.Al- Farq Bayna ai- Firaq: p. ۱۹۰ ۴

.See Al- Milal wa Al- Nihal: ۱/۵۰-۵ ۱ ۵

,Ibin abu al- Haddeed, Sharih Nahj al- Balagha, ۴, ۲۲۵. Mohammed Kurd 'All ۶

.Khutat al- Sham, ۵, ۲۵ ۱-۲۵۶

Al- Qamfls, Lislin al- 'Arab, Al- Nahayya by b. al- AthTr, Al- Muqadama by b. Khaldfln: ۷ .p.۱۳۸, and many others

See al- Sawa'iq after verse eight and verse ten of the verses concerning the ۸ outstanding merits of the members of the House (a/il al Bayt). Also See al- NaMya by bin al- Athlr in Qamh, and Al- Dun Al- Manthtlr by al- Syytlty about the Words of Allah, the ".Exalted: "(As for) those Who believe and do good, surely they are the best of men

.See al- Ghayba by al- Shaykh al- TtIsy, may Allah be pleased with him ۹

concerning the information about the KaysanTs, we have very much depended on the ۱۰ .books: Firaq al- ShVa, Al- Milal wa Al- Nihal, and Al- Farq Bayna al- Firaq

.Al- Sadoq, Ikmrn Al- Din, ۲۲. Al- Kashy, Al- Rijal, ۲۰۳. Koran, aI- An'am, ۱۵۷' ۱۱

.One of the famous reliable companions of al- Sliq ۱۲

.Al- Kashy, Al- Rijäl, Hayyan, ۲۰۲ ۱۳

.Al- Kashy, al- Rijrn, ۱۸۴ ۱۴

.A۱-Wfffl, ۱,۱۴۱ ۱۵

.Ibid' ۱۶

.Kiffiyat Al- Athar, ۳۰۴ ۱۷

.Al- Milal wa A۱-Nihal, ۱,۱۵۹ ۱۸

.Al- Shaykh abu 'Ali al- Ha'ry, Manhaj al- Maqal Fi al- Alqab' ۱۹

.Al- Farq Bayna Al- Firaq, ۲۳. Al- Milal'ala Al- Fasl, ۱,۱۶۴ ۲۰

p: ۷۰

.See his life in the books of al- Rijal ۲۱

.Al- Farq Bayna al- Firaq, ۲۲. Al- Milal 'ala Hmnish Al- Fasl,۱,۱۶۳' ۲۲

.Firaq Al- ShT'a, ۶۷ and ۷۶ ۲۳

.Firaq Al- Sht'a, ۶۹ ۲۴

Many Sunnis mentioned Imani al- Mahdi b. al- Hasan al- 'Askary. They have admitted ۲۵ his existence and that he is al- Mau'nd (the promised one) See: Matlhib al-Sa'til, Al- Hjja by b. 'Arab, Lawaqih Al- Anwar, Al- Tadhkira, Sharh Al- Dfi'ira, Al. FusfII Al- Muhima, Fara'id Al- Simtayn, and the like. Rather, some of them claimed that they had seen and .met him

I have written a study about 'hadyth Al- Thaqalayn', which proves that the Imams are ۲۶ Infallible and they know every thing. This study has been printed. Also I have a Study .about the Knowledge of the Imam and its quality. May Allah grant us success to print it

See Sharh Al- Nahj:۱/۴۵۵-۴۶۳. In this book, you will find the details of what we have ۳۰ .briefly mentioned

THE IMAMATE ۱

Muslims have unanimously agreed on the necessity of the Imamate. But they have different beliefs about it, because the Imam leads the Muslim community, guards it .against misguidance, enforces the Islamic law, and spreads the teachings of Islam

A part of the policy of the Owner of the religious law and the marvelous things of his rule is that he ordered (Muslims) to know the Imam, so he said:" Whoever dies and does not know the Imam of his time dies for jâhiliya (pre Islamic paganism age)."[۱] Namely, he .dies as if he did not adopt Islam

p: ۷۱

If the Muslims act according to this religious duty and carry out what this obligation ordains, to know the Imam and listen to his words after they have known him, they will be one army and their leader is the Imam. Then no Muslim ignores the commandments of the religion or he knows them but he does not act according to them. Moreover, the flags .of Islam will wage all over the world

The caliphate and Imamate was a race course, no one takes its reins but the person who wins the race even if with blood shed and violating the forbidden, rather even if the caliph himself, after taking the reins of authority, is impudent and dissolute paying no attention .to what he does

But the Imâmi Shia, since the first era, have not attached importance to such an Imamate and not acknowledged such an Imamate. Rather they think that the caliph or the Imam should have all the qualities of perfection, free from all the traits of defect, carrying out the commandments of the Islamic Law secretly and openly, refraining from the outside and the inside forbidden things, and prevent people from doing them. He should be appointed according to the textual nomination by the Owner of the Islamic Law or by the Imam before him, to carry out the order of Allah, the Glorified because He, the Exalted, is .more than his servants in choosing the most righteous person for this sensitive position

The ‘main is not he who leads people, rather the main is the person whom the evidences support, even if people do not follow him or prevent him from carrying out the obligations .of his Imamate and the duties of his leadership

p: ٧٢

The resistance and apposition of people against the main does not decrease his ability to assume the obligations of the Imainate, rather they miss their chance and lose a way of .guidance

So, the main, according to the Imâmi viewpoint, is the person who is responsible for the obligations of the Imainate whether he rises or not, pronounces it or keeps silence, and advances for the race or falls behind, because his Imaniate is not achieved through the borrowed clothing. Namely he become an Imam when he takes this clothing from the .others and is out of the Imaniate when the others take this clothing from him

The Imam is the serious evidence, so he should inform people about his Imainate and provide evidences for it when there is a necessary need. Also people should know him .and obey him when they know him

.As for providing evidences for the Imamate of the main, he should declare or hint it

Enough for evidences that he should state his outstanding merits and miracles and show the knowledge which people are not able to show, except, when the swords prevent him .from showing that; yet his acts and habits denote his position even if his tongue is silent

The Imamate has been one of the researches which raise argument and dispute among .(Muslims since the first day of the Owner of the mission (the Prophet

The argument and the disputes have taken place through the pen, the tongue, the sword, .and the spearhead

p: ٧٣

Today, the foundations of the Imamate is built on the ruins of the . Also today and tomorrow it is the difference among the sects as it was yesterday, though the Muslim have agreed on the Prophet, the Book, and the qibla (the Ka'bah). Today and yesterday, among the sects are the owners of preferable intellect and correct ideas, who have the ability to unify these sects under one banner, tell them about the reasons which have led the Imamate to BACKwardness and disunity, inform them about the advantages of unity, warn them against the evil of disunity, and make them feel the disasters, the destruction, and the discord from which Islam has suffered because of that dispute and argument. As .the Imamate is the crossways, so this disunity should gather at it

If people knew today the reality of the Imamate and who the main is, they, even if some of them, would move quickly to form a unity to include all the sects at this critical hour .when anarchy and discord prevailes

I (the anuthor) will try to point to some qualities the Imam should have, even if my word is in vain, to attract the attention of the heedless person and move the mindful one. This does not irritate me as long as the intention is right and the purpose is valuable, and it is .to seek the pleasure of Allah, the Glorified

I (the author) say: Indeed, the regime which the Last of the prophets has brought brings two maimers together; the manner of the person with the Creator and his manner with the created, and whoever brings such a regime should be able to enforce and carry it out to spread his law all over the world. So, when the Prophet enforced and carried out his law, he had two temporal and spiritual powers. When he passed away, the community led eventually to the necessity which summoned him to conclude the Imamate during his .lifetime

p: ۷۴

The community thought that it was obligatory to carry out the functions of the owner of the mission, and no one would assume them but an main who had a general leadership over all the Muslim nation, and he had to have the two powers which the truthful Prophet, may Allah bless him and his family, had; otherwise the regime which ensured the two happy places (in this world and the hereafter) would be without execution. In the meantime all those efforts from which the Owner of the mission suffered would be .useless

As the Imamate is incumbent on the Muslim community on the account of necessity, then who is the worthiest of this great function? I wonder: Is the worthiest one who was like the Owner of the mission in knowledge and act, guided in himself and guides others, provided evidence for his ideas and no weakness comes upon his evidence? If people asked him for a miracle, acts in words and he would bring it easily and without hesitation, convinced easily the stubborn; knew all that which the Owner of the mission brought and acted upon it, knew the revelation and interpretation of the Koran, full of good qualities, rather the best of all men in every quality, had no bad quality, generally speaking the ?model of the Prophet in all his outstanding merits

Or is the worthiest of it he who does not know the above- mentioned qualities and they do not know him or has some of them and empty of the others? Without doubt, you will .say: the first person is worthier of the Imamate than the second person is

p: ۷۵

In this manner the tradition has been mentioned in the origin of the book. We have not ۱ found it in the available books. What we have found is this text:" Whoever dies without an Imaxn dies the death ofjlhiliya." Kanz Al- 'UmIl: ۱/۱۰۳.

THE IMAMATE ۲

But I (the author) think that you will say: Indeed, all the importance is to prove two matters in this respect: the first matter it is obligatory to appoint an Iinam aécording to the above- mentioned qualities. The second matter is that he is in the Muslim community and he has all these qualities. If it is proved that the main should have these qualities and he is in the Muslim Community, then to refuse his Imainate and orders is stubbornness which the possessor of religion and intellect does not accept.

I will prove these two matters for you hoping that you will hear and understand.

As for the first evidence, it maybe summarized as follows: Surely, the Prophet, may Allah bless him and his family, was aware of what he declared. He was not ignorant of what he was asked. His law is one. There is no disunity in it. It is immortal till the Day of Judgment. The law of Mohammed is lawful till the Day of Resurrection and what he declared unlawful is unlawful till the Day of Resurrection. If he had given a free hand to the Muslim community to choose the Imain to carry out his obligations, we would have found the Muslim community ignorant about the commandments of the law, and not distinguish between the lawful and the unlawful, because the Muslim community had no sound judgment about the science of law to refer to it, nor did it have a just ruler who had the ability to enforce the punishments to obey him. For this reason, the Muslims divided into schools and sects. Each sect provided evidence for their ideas and beliefs.

p: ۷۶

Then the people chose one among themselves as a caliph and main for themselves. They chose the caliphs who did not know all what the Prophet, may Allah bless him and his family, brought, and had no knowledge of what they were asked about. As those caliphs became, after they had been elected, the just ruler, and as people did not find their purpose concerning the government and the commandments, every sect began showing its beliefs and ideas. But no sect had assorted arguments and clear evidence to refute the suspicions of those schools and the doubts of those ideas. The sects opposed each other. Each sect attributed their beliefs to the Islamic Law and religion though the lawful and the unlawful are unchangeable till the last hour of this existence and the islamic law is one and immortal throughout history. Nevertheless, after the Prophet of Islam, legislators, .laws, beliefs, and schools have entered Islam

This change and deviation was created by men because they had elected those who had little knowledge of the Islamic Law to be the scholar and ruler. At the same time they refuted sometimes the proofs of men with evidence and sometimes with the sword to force people to obey him and his beliefs. So it is incumbent upon the Muslim community to choose the main who is knowledgeable of what has come in the Prophetic Law, follows the acts of the Prophet, has knowledge of what he is asked, and has the evidence to remove doubts, falsehood, ignorance and misguidance so that the Islamic Law will last forever according to the orders of the Prophet, may Allah bless him and his family, and the lawful and the unlawful of the Prophet are unchangeable throughout life, otherwise, .there will be no laws, no legislators, no schools, and no beliefs

p: ۷۷

?But how can the Muslim community choose such a ruler? From where can it know him

If they knew him, how would they agree on him because people have different trends ?and purposes

So, it is incumbent on Allah, the Exalted, to appoint an main for the Muslim community and nominate that just successor and model scholar through the Prophet because Allah, the Glorified, knows the advantage of his servants and knows the person who is worthy of .this sensitive function and great position

Therefore, if the nomination of the main is incumbent on Allah, the Exalted, then it is impossible, according to the wise men, for Him, the Glorified, to neglect the incumbent that sets right his servants and guides his creation. It is also impossible for the Prophet to neglect Allah's nomination concerning this main. Then if it was possible for the Prophet to neglect such as an incumbent, it was possible for him to neglect other than that .incumbent

Consequently, as the Prophet is an incumbent, the Imam is an incumbent, too. As Allah sends a prophet, He appoints an main. So, there is no Prophet without an Imam and no .law without explanation and execution

As for the evidence for the second; which is the existence of this Imam, it is easy to prove it after what we have mentioned above, because if we believe that the appointment of the 'maui according to the outstanding merits is obligatory, and that Allah, the Exalted, appoints him for His creation, we will believe that Allah does not make the name and ancestry of the main unknown, and that it difficult for the Muslim nation to know him. We know that there is no Imam in the Muslim Community for whom that incumbent is attributed and who claimed such an incumbent is attributed but 'Au and his sons, peace be on them. If they themselves were not the Imarns, the Imamate and that incumbent .would be nonsense

p: ۷۸

Therefore, we have to know that they were scholars who had no ignorance, the just persons who did not wrong people. As for justice, no one of them had the opportunity to apply it but the Commander of the Faithful .(ArnTr al- Mu'minln), and his-matter is in no need of explanation. And as for their knowledge, their sayings and traditions denote it. So, study their knowledge and you will find that what has been reported about them is true. [And this book, which is between your hands, is an extract of that abundant a 'wledge.'[۱

If you want to know much more about the Imainate, then see our printed study 'Al- ۱ '.ShT'a wa Al- Imania

?WHO WAS AL-SADIQ

WHO WAS AL-SADIQ? ۱

Indeed, the writer should give a general idea about the person whom he writes about before he goes deeper into his writing so the reader does not misunderstand such a .person when he reads each chapter of his life

Here I would like to mention a group of the viewpoints of the religious scholars concerning Ja'far al- Sadiq, peace be on him, because such viewpoints express the ideas :of generations about this great figure. They are as follows

In (the book) MTzân Al- I'tidal (۱:۱۹۲), mentioning the Imam, al-Dhahahbi' [۱] said:" Ja'far b. Mohammed b. 'Ali b. al- Husayn al- Hâshmy Abü Abd Allah was of the great Imams. (He ".was) righteous, truthful, and of great importance

In (the book) TahdhTb Al- Asma' wa Al- Lughât (۱:۱۴۹-۱۵۰), al-Nawawy [۲] said: Mohammed b. Ishâq, Yahya al- Ansâry, Mâlik, the two Sufyanis, b. JarTh, Shu'ba, Yahyâ al- Qattan, and the like reported from him. They agreed on his Lmamate, his greatness, and his supremacy. 'Amru b. Abu al- Muqdâm said:' When I looked at Ja'far b. '".Mohammed, I knew that he was from the descendants of the Prophets

Ibin Khulakan[۳] said: "(He was) among the twelve Imams according to the doctrine of the Imamis. He was among the masters of the members of the House (ahl al Bayt). He was surnamed al- Sadiq because his speech was truthful. And his outstanding merit was more famous than to be mentioned." He added :" His pupil Abu Musa Jabir b. Hayyân al- Sufi al-Tartusi'[۴] wrote a book of one thousand sheets having the studies of al-Sâdiq, which are five hundred studies". And added:" He was buried at aI-BâqI' in the grave where his father Mohammed al- Bâqir. his grandfather Zayn al- 'Abidin, and the uncle of his grandfather al- Hasan b. 'Ali, peace be on them. So, what a generous and honorable !grave it is

In (the Book) NOr al- Absar, p.۱۳ [۵], al- ShiblanjT said:" His outstanding traits were many. They are about to exceed the limit of the counter. And the understanding of the mindful writer is bewildered at their Kinds" He added:" There is an advantage in (the book) 'Hayat Al- Haywan Al-Kubra," in the Book 'Adab Al- Katib,' bin Qutayba said:" Imam Ja'far al-Sadiq b. Mohammed al- Baqir wrote the book of al- Jafr (divination). In it, there is all that they need of his knowledge till the Day of Judgment." Abtl aI- 'Ala' (a poet) pointed to this :jafr (divination) and said

Verily, they became astonished at the family"

of Mohammed when their knowledge caine to them

".written on the skin of a full grown he- goat

p:۸۰

,(The mirror of the astrologer, though small (in size

.(shows him in every populated and desolate (lands

In his book 'Is'af Al- Raghibin' printed in the footnote of the book 'Nur Al- Absâr, p.٢٠٨, Mohammed al- Sabbân[۶] said:" And as for Ja'far al-Sâdiq, he was a noble Imam." He added:" His supplication was accepted. If he asked Allah for something, it was between ".his hands before he completed his words

In (the book) Lawaqih Al- Anwâr, al- Sha'arany[٧] said:" If he (al-Sâdiq), peace be on him, was in need of a thing, he would say: '٠ Allah, I am in need of so and so.' That thing was ".put beside him before he completed his supplication

In his book 'Tadhkirat Khawfls Al- Umma, p.١٩٢, Sibt b. al- Jawzy[٨] said:" The biographists "'.said:' He was busy worshipping (Allah) instead of seeking leadership

He added:" Among his noble manners is what al- Zamakhshary, in his book 'RaM' Al- Abrâr', has reported from al- Shaqrany the servant of Allah's Apostle, may Allah bless him and his family, who said: 'Al- 'Atta' went out during the days of al- Mansflr and I had no .intercessor, so I stood at the door with bewilderment

Suddenly, Ja'far b. Mohammed came towards me, so I told him about my need. He entered and came out. Suddenly, my need was in his hand. He gave it to me and said:' The good (thing) from anyone is good and from you is better because of your place from us and the bad thing from anyone is bad and from you is worse because of your place from us. Indeed Ja'far said (these words) to al- ShaqrAny because he (the latter) drank wine. So, among the outstanding traits of Ja'far is that he welcomed him and met his need though he (Ja'far) was aware of his behavior and preached with euphemism, and this is ."among the ethics of the Prophets

p:٨١

In (the book) Matâlib Al- Sa'Ul, p.٨١, Mohammed b. Talha'[٩] said:" He (al- Sâdiq) was among the great figures of ahl al Bayt and their progeny. He had many sciences, plentiful worshipping, and continuous parts of the Koran, clear asceticism, and much recitation (of the Koran).

He understood the meanings of the Holy Koran, took out jewels from its sea, and concluded its wonders. He divided his times according to the kinds of obedience, so he punished himself for them. His face reminded (the person) of the Hereafter, listening to his words put an end to one's desire for life, in this world, following his guidance inherits Paradise, the progeny of the prophethood, and the purity of his acts disclosed that he was among the progeny of the Prophet. And he said:' As for his laudable deeds and qualities, they were about to exceed the number of the counter. The understanding of the knowing (person) was perplexed at their kinds, as well as the rules whose causes are not understood and the sciences whose rules understanding is unable to encompass are added to him and reported from him, (that is) because of his many sciences that flew out of his heart due to the competition of piety.'"

In (the book) Al- Sawa'iq. Ibin Hajar[١٠] said: And men reported (a lot of) sciences, and his reputation spread all over the countries."

In Yanâbi' Al- Mawada,[١١] printed in IslambUl, p.٣٨٠,:" And among the Imams of ahl al Bayt was AbU Abd Allah Ja'far al- Sâdiq." He added :" And he was among the progeny of ahl al Bat." And he added:" In (the Book) Tabaqât Al- Mashaykh Al- Sufiyan, Shaykh AbU 'Abdurrahinân al-Sâlimy said:' Ja'far al- Sâdiq overshadowed all his fellows from ahl al Bayt. He had abundant knowledge, great asceticism in the world, perfect piety in desires, and perfect good manners in wisdom.'"

p: ٨٢

In Hulyat .Al- Awliya ۳:۱۹۲ the memorizer (of the Koran) AbU Na ‘Tm[۱۲] said:” And among them was the articulate Imam and the first rein Abti Abd Allah Ja’ far b. Mohammed al-Sâdiq. He devoted himself to worshipping and obediehce (to Allah), fayored isolation and submission, and prevented (men) from leadership and parties.” Then he reported his foregoing words on the authority of ‘Amrfl b. AbO Al- Muqdam. And he reported from al-

Hayâj b. Bastim,[۱۳] who said:” And Ja’far b. Mohammed gave food and left nothing for his family.“

In Al- FusOl Al- Muhima, Ibin al- Sabbagh al- Mftliky[۱۴] said:” Only he of his brothers was the caliph of his father and his trustee of authority and responsible for the Imamate after him. He excelled his group in favor. He was more famous than they and greater than they in importance. People reported from him the sciences which the passengers spread. So, he became famous all over the countries.” At the end of his words, he said:” The deeds of Abil Abd Allah were laudable, his traits in. honor were perfect, his dignity throughout the days was running, and the clubs of glory and honor were full of his glorious deeds.“

WHO WAS AL-SADIQ? ۲

In Sabâ’k Al- Dhahab, p.۷۲, al- SiwTdy[۱۵] said:” Only he of his brothers was the caliph of his father and his trustee of authority, many sciences have been reported on his authority, and he was an Imani in tradition.” And he said:” And his good traits were many.“

p: ۸۳

In ‘Umdat Al- Talib,[۱۶] p.۱ ۸۴, :“ He was called ‘Amfld al- Sharaf (the pillar of honor), his good traits are successive among men, famous among the ShT’a and non- ShT’a, and al- “.Mansfir al- DawânTqy tried to kill him several times, but Allah saved him from that

In ‘Al- Millal wa Al- Nihal’, al- Shahristany[۱۷] said:” And he had abundant knowledge of religion and literature, perfection in wisdom, strong asceticism and perfect piety in desires. He lived in Medina for a period (of time) to avail the ShT’a who followed him and teach the supporters the secrets of sciences. Then he entered Iraq and lived there for a .(period (of time

He never had words with the Imamate nor did he disputed with anyone for the caliphate. Whoever is drowning in the sea of knowledge does not wish for the river, and whoever goes up the peak of the truth is not afraid of him who comes down. And it is said that whoever feels Allah is in no need of men, and whoever associates with other than Allah, “.scruple plunders him

In Mir’át Al- Jinân (۱:۳۰۴), concerning those who died in the year ۱۴۸ (A.H.), al- Yâfi’y[۱۸] said:” In it (the year ۱۴۸) died the great Sayyid Imam, the descendant of the Prophet and .the jewel of generosity, Abü Abd Allah Ja’far al- Sadiq

And he was buried at at- BaqT’ in the grave where his father Mohammed al- Baqir, his grandfather Zayn al- Abidin, and the uncle of his grandfather al- Hasan b. ‘Au, may Allah be pleased with them all, (were buried). How generous that grave is! And how generous those noblemen with good traits are! He was surnamed al- Sâdiq because of his truthfulness in his saying. He had valuable speech about the sciences of monotheism .((Tawhid

p: ۸۴

And his student Jâbir b. Hayyân al- Süfy wrote a book of one thousand sheets on his ".studies, which are five hundred studies

In his Amaly, Majlis no.۴٢, al- Sâduq [١٩], may his grave be fragrant, reported from Sulayman b. Dawfld al- Manqary [٢٠] on the authority of Hafs b. Ghayyâth [٢١] , that if he told us about Ja'far b. Mohammed, peace be on him, he said:" The best of the Ja'farTs has ".told me

In Majlis no ٣٢, also he reported on the authority of Mohammed b. Zyâd al- Azdy,[٢٢] who said:" I have heard Malik b. Anas saying:' I came to al-Sadiq Ja'far b. Mohammed, peace be on him, so he handed me pillow and respected me. He was not free from one of three traits- he was either fasting or praying or remembering (Allah). He was among the great worshippers and devotees who feared Allah, the Glorified and Almighty. His talks were many. His sitting was good. His advantages were many. If he said:" The Prophet of Allah, may Allah bless him and his family, said sometimes he became green and sometimes became yellow. So, whoever knew him became ignorant of him. One year I went with him to perform the hajj. When his camel arrived at the Haram, the voice ceased in his throat whenever he tried (to say) the talbiya [a rite during the hajj by saying labbayka (here am I ٠ Allah)]. He was about to fall off his camel. So, I said to him:' Son of the Prophet of Allah, may Allah bless him and his family, you should say (labbayka Allahumma labbayka).' So, he said:' Son of 'Amir, how dare I (the author) say labbayka Allahumma labbayk, and I am ".afraid that (Allah), the Glorified and Almighty, will say:' Neither Iabbayk nor Sa'dayk

p: ٨۵

In has book Al- Manaqib fi Ahwâl Al- Sâdiq, peace be on him, b. Shahrâshüb[۲۳] reported on the authority of Malik b. Anas, who said:" No eye has seen, no ear has heard, and no one has come into man's mind better than Ja'far al- Sâdiq in the outstanding merit, knowledge, worship, and piety." And in his AmSli, Majlis no. ۸۱, aI- Sâdflq increased his ".words:" By Allah, if he said he was truthful

Also he said:" In the Musnad of Abu Hanifa,[۲۴] Abu al- Qasim aI- BaghSr has mentioned that al- Hasan b. Ziyad said: I have heard Abu Hanifa when he was asked:' Who is the most knowledgeable (person) you have ever seen?' He said:' Ja'far b. Mohammed.' When al- Manstlr brought him, he sent for me and said:' Abu HanTfa, indeed, men have been charmed by Ja'far b. Mohammed. So, prepare for him your most difficult questions. So, I prepared forty question for him. Then he sentfor me Abu Ja'far, who was at HTra. So, I .came to him and greeted him

He ledme to sitting and I sat down. Then he turned to said:' Abu Abd Allah, this is Abu Hanifa.' He said:' Yes, I know him.' Then he turned to me and said:' Ask Abu Abd Allah some of your questions.' So, I began asking him. He answered me and said:' You say so and so, the people of Medina say so and so, and we say so and so. We may agree with your or we may agree with them or we may disagree with you and them. I asked him all the forty questions. But he did not commit a breach of them. Then Abu Hanifa said: "Isn't "'.the most knowledgeable of men most knowledgeable of them in the difference of men

p: ۸۶

Al- Manstlr, who was displeased with Abu Abd Allah (peace be on him), sometimes said the truth when he mentioned or met him:" This suffocation (of mortification) (i.e. al- Savdiq) in my throats is the most knowledgeable of men in his time.[٢٥] And he is among those who want the Hereafter, not the life in this world.'[٢۶] Certainly, every house of prophethood has a traditionalist and, today, our traditionalist is Ja'far b. Mohammed."[٢٧] "Addressing al- Sâdiq, peace be on him, al- Mansür said:" We are still dip out from your sea,"[٢٨] we draw near to you, make (people) aware of blindness (ignorance), and you make the difficulties clear with your light (knowledge). So, we float on the clouds of your holiness and the flood of your sea, And he said to his chamberlain:" And these are among the sons of Fatima. No one ignores their right but the ignorant who have no luck in the [Islamic Law."[٢٩

Isma'il b. 'Ali b. Abd Allah b. al- 'Abbâs said:" One day, I came to Abu Ja'far al- MansUr (and saw that) his beard had become wet because of the tears. He said to me:' Haven't you known what has happened to your family?' So, I said:' What has happened, ، AmTr al- Mu'minin?' He said:' Indeed, their chief and scholar and the rest of the good ones of '.them passed away.' So, I said:' Who is it?' He said:' Ja'far b. Mohammed

So, I said:' May Allah make the reward of Amir al- Mu'minin great and prolong his lasting '.for us

p: ٨٧

So, he said to me:' Surely, Ja'far was among those about whom Allah said:' Then We gave the Book for an inheritance to those whom We chose from among Our servants."[٣٠] He was among those whom Allah chose. And he was among those who were the first to do [good."[٣١

Moreover, the infidels, in spite of their infidelity and enmity towards Islam and Muslims, honored him and acknowledged his abundant knowledge and his holy spiritual qualities and talents. Those infidels were b. al- Muqaffa', b. Abu aI- 'Aujá', al- Daysany, and the like. (For example), b. al- Muqaffa' said:" Do you see this creation? And he made a sign with his own hand to the place of the tawaf (going around the Ka'ba as a ritual act of the hajj.). No one of them is worthier of the name of humanity than that sitting Shaykh (i.e. al- Sádiq, peace be on him.). Ibin Abu al- 'Auja' said:" This is not a human being. Though he is spiritual in this world, he becomes incarnate if he wishes and becomes internally spiritual [if he wishes. So, he is this, namely al- Sâdiq, peace be on him."[٣٢

When b. Abu al- 'Auja' asked one of the Companions of al- Sâdiq, peace be on him, then the companion brought him the answer after awhile and he (b. Abu al- 'Aujâ') approved it, ".he said:" This (the answer) has been brought from Hijaz

Al- Daisany adopted the same manner for the Companions of al- Sâdiq (peace be on him), .who brought him his answer

p: ٨٨

This is a drop of rain of what the righteous people reported concerning al- Sadiq, peace be on him, though they lived in different countries and times, and had different tastes and ideas. I (the author) have mentioned these ideas before discussing the detailed life of al- Sâdiq to give you a general picture about this remarkable figure, because these words, though brief, tell the reader about the outstanding merits and sciences of al- Sadiq, peace .be on him

Footnote

The memorizer (of the Koran) and representative of the science of Hadith, Shams al-Din ۱ .Abu Abd Allah Mohammed b. 'Uthman at- Dimashqy, born in ۶۷۳, died in ۷۴۸

.The memorizer (of the Koran) Abu Zakariya Muhiyy al- DTn b. Sharaf al- DTn, died ۶۷۶ ۲

Ahmad b. Mohammed b. Ibrahim b. Abtl Bakr, b. Khu۱akan. He was born at the town of ۳ ArbTI near Mousil (in Iraq). He moved to Mousil, traveled to Elope, entered Egypt. He replaced at- Sakhâwy in judgeship. Then he became a judge in Shim for ten years. He died in Damascus in ۶۸۱. His biography has been written in Tabaqat at-Shafi'iyah: ۵/۱۴, Fawat al- Wafiyat: ۱/۵۵, al- Siyflty (Husin al- Muhadara): ۱/۲۶۷, Mu'jam at- Matb۰'at: ۱/۹۸, .and the like

In the scientific life of al- Sadiq, we will point to his knowledge of chemistry and to Jabir's ۴ .studying under him and a part of Jabir's life

His name was) Mu'min b. Hasan Mu'min al- Masry. Shiblanj is among the villages of) ۵ Egypt. He studied the sciences at at- Azhar Mosque. He was born at Najaf in ۱۲۵۰. His death has not been mentioned.۲

p: ۸۹

His name was) Mohammed b. 'Ali al- ShIfi'r at- Hanafi. He was born in Egypt. His) ۶ .biography has been mentioned in (the book) Mu'jam Al- MatbO'at: ۲/۱۱۹۴

His name was) AbtI at- Mawlhib Abd at- Wahfib b. Ahmad b. 'Au al- Ansliry al-Shaii ۱ al-) ۷ Masry called al- Sha'arlny. He entered Cairo in ۹۱۱ and died there. His biography has been .mentioned in Mu'jam Al- Matbti'At: ۱/۱۱۲۶

His name was) Abti Muzafar Shams al- DTn Yousif b. Quz' 'Ali (the famous preacher) al-) ۸ .HanaiY. He was born in ۵۸۲ or ۵۸۱, and died on Dhi al- Hijja ۲۱st, ۶۵۴

.His name was) Kama۱tdin the Shafi'T. He died in ۶۵۴) ۹

.His name was) ShâbutdTn Alimad b. Hajar at- Haythainy. He lived in Mecca) ۱۰

By Shaykh Sutaiman b. Ibrahim.known as Khaja KaIan. He completed the book on ۱۱ Ramadan, ۱۲۹۱.۴

.His name was) Ahmad b. Abd Allah al- Asbihany. He died in the year ۴۳۰ A.H) ۱۲

Al- TamTmy Al- Hanzaly Al- Harawy. He traveled to Iraq, heard the scholars of his time. ۱۳ He entered Baghdad and reported traditions in it. He died in ۱۷۷. Al- KhadTb al-aaghdady .wrote his biography: ۱۴/۸۰

.His name was) Nuridin 'Au b. Mohammed al- Sabbagh al- Maliky) ۱۴

He was born in ۷۸۴ and died in ۸۵۵. Al- Sakhawy wrote his biography in the books 'Al- Daw' .Al- Umi' :۵/۲۸۳

.'He has mentioned his shaykhs and his book 'Al- Fusül Al- Muhima

His name was) Mohammed Am!n al- Baghdady. The family of at- SiwTdy are among) ۱۵ the eminent families in Baghdad till today. He was among the great figures of ahe past .(.century. He ended his book in Shawwal, ۱ ۲۲۹(A.H

p: ۹۰

By the famous genealogist Jamllidin Ahmad b. ‘Au at- DUwtldy at- Husayny, who died in ۱۶
(.the year ۸۲۸ (A.H

His name was) AbO at- Fath Mohammed b. ANt al- Qlsim. He was a theologian) ۱۷ jurisprudent. He adopted the doctrine of al- Ash’ary, He entered Baghdad in the year ۵۱۰ (A.H.), and lived in it for three years. He was born in Shahristan and died in it in the year ۵۴۸. His biography has been written in At- Wafayat, Mu’jam Al- Udabl’, Tabaqfl.t Al- Sabky, .Rawdlt Al- Jinan, Miftah Al- Sa’Ida,i and the like

His name was) Abu Mohammed Abd Allah b. Sa’eed b. ‘Au b. Sulaiman ‘Afifutdin at-) ۱۸ .Yafi’y at- Yamflny

.(.He lived at the two scared sanctuaries. He died in ۷۶۸ (A.H

.His name was) Mohammed b. ‘Ati b. Bâbawayh al- Qmmy) ۱۹

He was a great traditionalist. He wrote about three hundred valuable books. He entered Baghdad in the year ۳۵۲ (A.H.). The shaykh of the sect (the ShT’a), heard from him though .he was young

.(.He died in Ray in the year ۳۸۱ (A.H

He was known as b. al- Shathktiny. He reported from at- Sadiq and his reporters. He ۲۰ .was among the trustworthy reporters

Al- Kufi At- Qady (the judge). He will be mentioned in the chapter: The Famous Reliable ۲۱ .Reporters of al- Sadiq, peace be on him. Apparently, he was among the Sunnis

He was known as b. Abu ‘Umayr. He met al- Kazim, at- Rids, and al- Jawal, peace be on ۲۲ them. Al- RashTd imprisoned him to assume judgeship and, it was said, show hini the places of the Shi’a and the Companions of al- Kazim. It was said that he was whipped and hurt. But he did not admit. He reported the books of a hundred men of the Companions of al- Sadiq, peace be on him. He has many books. He was among those who did not report .but from a reliable person. All Companions accepted his reports

.The two parties (the ShT'a and the SunnTs) have agreed on his reliance and high rank

And it was said:" They accepted his reports because he buried his books before he was imprisoned. So he reported what he had in his mind. He died in the year ٢١٧ (A.H.).

His name was) Mohammed b. 'Ali al- Mazindarany RashTdildrn. He was among the) ٢٣ Shaykhs and jurisprudents of the sect (the ShT'a). He was an eloquent poet. He has many books, such as Ma'alim Al- 'Ulama , Ansab At Abi Tâlib, Manaqib al Abi Thlib. In this book we have reported many (traditions) from him.٢

He was al- Nu'man b. Thabit. He was the Imam of the second doctrine of the SunnTs. ٢۴ Also he studied under al- Sadiq, peace be on him. The Hanfy is attributed to him. We will tell you about him in the chapter: The Companions of Al- Sadiq, peace be on him.

.Al- Mas'udy, Al- Wasiyah ٢۵

.Kashif Al- Ghuma: ٢/٢٠٩ ٢۶

.Al- Kafc: ١/۴٧۵ ٢٧

Bihar Al- Anwar:۴٧/l٩٩ ٢٨

.Ibin Tauws, Muhaj Al- Da'awat, p.١ ٩٢. Bihar Al- Anwar: ۴٧/١٩٩ ٢٩

.Koran, ٣۵,٣٢ ٣٠

.Tgrtkh Al- Ya'qtlby: ٣/١١٧ ٣١

.Al- Kafi: ١/٧۴ ٣٢

THE PROTECTION

THE PROTECTION

(TAQIYAJ:HIDING ONE'S RELIGION IN TIMES OF DANGER)

No one of the Imams but al- Sadiq, peace be on him, suffered from the Marwani and the Abbasid dynasties, which waged war against the Islamic Law and its Owner the Trusty Prophet through obeying lusts and mastering pleasures.

Then from among those stringed instruments and songsters and that injustice and dissoluteness appeared the leaders of the heresies and the schools and the ideas and the desires, setting traps for reputation because there was no one to punish them and prevent them from doing that, rather the supreme doctrine of ahl al Bayt and decreased .its supporters

p: ٩٢

Abu Abd Allah al- Sadiq, peace be on him, saw that lasting conflict between religion and the two dynasties, between the truth and the masters of those heresies.

So, what was the attitude of al- Sadiq towards that disorderly situation? Was it suitable for him to declare war against the supreme authority and the heresies while he knew people and their weakness for the truth?

How many a time he saw and heard about the assassination of an Alawid or Ahashimi. And that did not concern him if he knew that he would achieve his aim as Imam Husayn, peace be on him, did because his life was not more valuable than religion. But he surely knew that he would perish his life without any advantage for religion or for himself. In the meantime if he kept silent towards that conflict, he would shoulder a great responsibility before Allah and the Owner of the Islamic Law. So, he had to think of a way to save religion from that conflict and protect himself and his chosen companions from the claws Of those savage lions.

So, al- Sadiq adopted a wise policy to spread sciences, knowledge, Islamic commandments, wise sayings, and virtues. Meanwhile, he tried to suppress misguidance through producing evidence in support of his beliefs. So, he adopted taqiya as a shield to carry out his wise policy. Therefore, his teachings were a service for the Islamic Law, his worships were guidance for men, and his debates were war against the heresies. For this reason, he went on jihad till he passed away.

p: ٩٣

.(Now we need to allot a complete chapter for taqiya (protection

:Evidence for Taqiya

The word) 'taqiya' is derived from the word wiqayya (i.e. protection). So it is a shield you) use to repulse fears and dangers. And its source is the fear (of losing) the valuable, such .as life, and the like

Evidence for taqiya is: the Book, the Sunna, intellect, and the ShT'ite consensus. As for the Book, it is enough to mention these Words of Allah, the Exalted,:" Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming."[۱] So, Allah, the Exalted, permits the believers to pretend to be friends of the unbelievers during protection and fear of their evil (deeds), apart from .this verse, there are some other verses we will mention for you in the following pages

As for the Sunna, what has been mentioned on the authority of ahl al Bayt, and other than they is innumerable. We will mention a part of it within this chapter. It is enough of the .Sunna which the two parties (the ShT'a and the Sunnis) have reported abou'Ammar

Nevertheless, Allah, the Exalted, forgave him when He sent down this verse concerning him:" He who disbelieves in Allah after his having believed, not he who is compelled while [his heart is at rest on account of faith."[۲

p: ۹۴

As for the ShT'ite consensus the rightfulness and necessity of taqiya is very clear. So we will not discuss it or mention its sources, because no two persons differ in opinion about .the matter and necessity of taqiya with the ShT'a and their followers

As for intellect, it is intuitive that a person should protect himself and his valuable things as much as he can. In the meantime it prevents him from casting himself to perdition. Also, the Holy Book prevents him from doing that. So, Allah, the Exalted, said:" And spend in the way of Allah and cast not yourselves to perdition with your own hands."[۳] "And do [not kill yourselves; surely Allah is Merciful to you."[۴

The line of conduct of the wise men takes place according to this rational judgment. Rather, the human being practices taqiya by nature. For example, if you halt at the house of people who disagree with you on your political doctrine and principle and you are afraid of them knowing your beliefs, you will by nature keep what you have a secret without .knowing the judgment of intellect and religious law in this connection

If you study the history of Islam from the beginning, you will find that taqiya was a necessity people resorted to. For example, the Prophet, may Allah bless him and his family, concealed his mission till he summoned BanT Hâshim to believe him. Then Allah, the Glorified, ordered him to declare it. The early Muslims kept their faith a secret before the appearance and spread of Islam. AbIl Tfihib concealed his Islam to protect the Prophet, may Allah bless him and his family, and avoid the accusation of his protection for .the Prophet

p: ۹۵

But when Islam spread, the unbelievers in Mecca and Medina pretended to be Muslims .while the concealed unbelief

:The Beginning of Taqiya and its Justifications

The taqiya of the ShVa did not begin at the time of al- Sfldiq, peace be on him. Rather it began at the time of the Commander of the Faithful (AmTr al-Mu'minrn), because he himself used taqiya many times during his days. For instance, he used it when the caliphate was taken from him. He and some men knew that the caliphate was his own .right. But he kept silent because he had no supporters

If he had had forty resolute persons, as he stated, he would have waged war against those people. Men, even those who opposed him, knew his viewpoint towards those people (who took the caliphate from him). And during the consultation, the people in session decided to pay him homage, provided that he should follow the policy of the two previous caliphs, but he refused that and insisted on following the Book of Allah and the .Sunna of His Prophet

The Commander of the Faithful went on using taqiya after he had taken the reins of authority because he knew that some people were ready to oppose him if he told them .about everything he had

The evidence for this was that many of his followers mutinied against him (at the Battles of Al- Jamal and Siffin). So, if he had stated all what he knew and thought, all over the .country would have revolted against him

p: ۹۶

Though Kufa was dominated by the ShT'a and was the capital of the authority of the Commander of the Faithful, he was not able to change what they had learned from the previous caliphs and was not able to declare what he knew but very little while he was the Owner of the two authorities: the spiritual and the temporal authorities. Just imagine how much more the state was when he had no supporter and the power was against his sons!

The Imams used taqiya as a shield because they knew what that declaration would cause for them and their followers. Moreover, the Commander of the Faithful had used it before his sons. In this connection, in his book 'Al- Ihtijlj', al- Tibrisy'[۵] has reported what AmTr Al- Mu'minin said about taqiya:" And I order you to use taqiya in your religion.

With that you may keep those who were known of our followers and brothers. Indeed, (to use) that is better than to subject yourself to destruction with which you cease an action in the religion and righteousness of your believing brothers. And be careful not to leave taqiya which I have ordered you (to use) because you will shed your blood and the blood of your brothers, subject yourself and their selves to vanishing, abase them with the hands of the enemies of religion while Allah orders you to honor you. Then if you disobey my commandment, your harm against your brothers and yourself will be more than that of those who show enmity toward us and disbelieve in us."

p: ٩٧

Shiism and the ShT'a appeared during the days of the Commander of the Faithful (AmTr al- Mu'minln) because he was the Imani then. So, the enemies of the ShT'a knew them .throughout the countries

.For this reason, what happened to them after his ruling had been undermined

Mu'.awiya waged war against the ShI'a using all means, such as abusing Abu al- Hasan (Imam 'Ali), killing their famous figures, and appointing Zyyad over Kufa and Basrah where the ShVa lived. Concerning Zyyad, al-Madâ'iny said:" So, he killed them under every stone and mud (every where), terrorized them, cut off their hands and legs, knocked out their eyes, hanged them on the trunks of the date- palms, dismissed and banished them from Iraq. So, there was no famous figure in it."'[۶]

But those who were unable to escape, because they were famous in the country, or escaped but were captured, faced horrible death. Among them were Hajr b. 'Ady and hia companions, 'Amru b. al- Hamq and the like.

In his book 'al- Tarikh', p.۸۷, al- Tabary said:" Mu'awiya spread spies against the ShT'a of 'Ali, so he killed them wherever he found them."

On mentioning the disasters that hit him and his followers, al- Sadiq, peace be on him, said:" The greatest (disasters) were during the time of Mu'awiya after the death of al-Husayn, peace be on him, so our ShT'a (followers) were killed in every country, the hands and the legs were cut off for the doubt, and whoever loved us and devoted himself for us was imprisoned, his property was plundered, and his house was demolished."[۷]

p: ۹۸

Mu'awiya was afraid of al- Hasan, peace be on him, because people waited for his rise. He made peace with Mu'awiya provided that the latter should give him the Caliphate after .his death. So, he poisoned him and mistreated his followers

When YazTd became caliph, b. Zyyad became stronger than he was before. So, he killed Muslim, Hany, RashTd al- Hajary, Maytham al-Tammar, and the young men of the ShVa .and their prominent figures

In his prisons were twelve thousand people of the Shi'a. Then he committed the .(massacre of al- Taf (Karbala

People were still remembering those crimes and disasters. Nevertheless, al- Hajjaj came to complete that cruel role. Now, let us listen to our Imam Mohammed al- Baqir, peace be on him, tell us about that terrorist role he himself witnessed. He says:" Then al- Hajjaj came and committed various kinds of crime against them (i.e. the ShT'a), and punished them for every doubt or accusation. So, the person preferred to be called Zandiq (duelist) [or Kâfir (unbeliever) to be called the ShT'a of 'Ali, peace be on him."'[٨

Also the Abbasid dynasty adopted the terrorist policy of the Omayyads against the Alawids and their followers. We have told you about their enmity and cruelty toward ahl al .Bayt

After those disasters, was it possible for ahl al Bayt or their ShT'a to declare their anti ?government attitude

By your conscience, intelligent man, what would you do when those disasters hit you and your followers? Would you tell them to declare their attitude so that they would be liable to killing and torture? Or would you force thto keep their attitude a secret to avoid killing ?and severe torture

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Al- 'Utra (the Prophet's family) was one of the thaqalayn (the two most valuable things the Prophet left- the Koran and ahl al Bayt).

They (the Prophet's family) protected the religion and its laws. So, if they had been killed at the battles, who would have continue the way of Islam?

Therefore, it was impossible for ahl al Bayt to leave taqiya because they wanted to spread the teachings of the Koran and disclose the misguidance and ignorance of those heretics.

For this reason, al- Sadiq, peace be on him, said:" The taqiya is my religion and the religion of my fathers. And whoever has no taqiya has no religion. And, indeed, whoever discloses our secret is like (the person who) disbelieves in it." He, peace be on him, said to a group of his companions:" Do not discloses our secret and do not tell (anyone) about it but the appropriate people, because whoever discloses our secret is more dangerous than our enemy, go away, may Allah have mercy on you, and do not reveal our secret."[٩]

He, peace be on him said, " The breath of the person who is sad on account of the injustice we suffered from is glorification (of Allah)."[١٠]

He (al- Sadiq), peace be on him, said to Mudrik b. al- Hazhaz[١١]" Mudrik, it is not only to accept our doctrine but also to safeguard and keep it a secret from inappropriate people. Send Allah's peace and mercy and blessings to our companions.

p: ١٠٠

And say to them:' May Allah have mercy upon the person who makes people love us and tells them what they know and leaves what they disprove."'[١٢]

They were persistent on those commandments for their companions. For example, Jâbir al- Ja'fa', a reliable person, said: "I have reported fifty thousand traditions. No one has heard them from me." Rather, it was said that they (the traditions) were seventy. And it was said that they were ninety from al- Baqir only. And be did not tell anyone of men about them."[١٣]

For this reason, al- Sadiq, peace be on him, said to al- Ma'alla b. Khani:" Do not be captives in the hands of men on account of our tradition: if they wish to make you safe, they do. And if they wish to kill you, they do. And he, peace be on him, said:' Al- Ma'allâ was not killed but because he disclosed our difficult tradition."'[١۴]

Al- Sâdiq, peace be on him, said many traditions to prevent their followers from revealing their secrets and sayings. He addeal that whoever disclosed them would kill them intentionally, not by mistake.[١۵]

So, these traditions and others show you the reason why ahl al Bayt adopted taqiya. It is as if that they knew people would blame the Shi'a for taqiya, so they denoted the reason for that.

The Effect of the Taqiya on the Service of Religion:

No one ignores the effect of taqiya on the service of religion and the ShT'ite society.

p: ١٠١

That is because the number of the ShT'a at Kufa decreased during the days of Zyyad to an extent that there was no famous ShT' ite figure. And the sate of the ShT'a during the days of al- Hajjaj became worse than it was during the days of Zyyad. So, the person .asked people to call him Zandiq (duelist) or Kafir (unbeliever) and not to call him a ShT'ite

In spite of that cruel policy, the number of the reporters of al- Sadiq, peace be on him, iiacreased to four thousand or more because they adopted taqiya and were indifferent to policy. This number has been mentioned by Ibin 'Uqda, Shaykh TflsT (may his grave be .vl, al- Tibrisy in A'lgm Al- Wars, al- Hilly in Al- Mu'tabar ذfragrant) in his book 'Al- Rij

Most those reporters were from Kufa. Al- Hasan b. 'Ali al- Washa[١۶] said:" If I knew that this tradition was demanded very much in such a way, I would increase it because I knew, in this mosque, (i.e. the mosque of Kufa) nine hundred shaykhs. Each of them said:" Ja'far b. Mohammed, peace be on them, has told me." Al- Washa' did not know of that class but .few

From here, you are able to understand the reason why the reporters of al-Siiq were many, why al- Sadiq became the source of sciences, knowledge, commandments, and judgment, why he became a school for the SunnTs who reported from him such as Malik, .Abfl Hanrfa, the two Sufa'Anis, Ayyflb al- Sikhtiyany, Shu'ba, b. JarTh, and the like

p: ١٠٢

That happened because al- Sadiq, peace be on him, was far away from people who accused him of seeking leadership and caliphate, and because he spread knowledge and ethics secretly. Because of taqiya the sciences and the outstanding merits of al- Sadiq appeared, people have known the importance of ahl al Bayt and the truth of the Koran and the sciences of the religion, the oppression of the masters of the two dynasties has become clear. Many of the false sects died and became obvious for the Muslim jurisprudents and theoaogians, and the Shi'a has become seventy millions and spread [everywhere.[۱۷

From here, you understand the effect of taqiya on the service of the religion and the Islamic Law, removing oppression and misguidance, making people know the facts of .faith and the false Suspicions and heresies

So, I (the author) think that you, after this explanation, will not listen to any slander about taqiya or about ascribing the ShT'a to the Bâtiniyya (the Batanians or assassins) because .they hide their beliefs and doctrine

We have stated the above- mentioned details to tell the truth to those who claim that taqiya has unknown good traits because it is like a thick curtain and there maybe a thousand shortcomings behind the curtain. And whoever adopts taqiya in his religion, howcan people know what he has and see the beauty of what he hides? But, is this ?slander true when we have told about the advantages of taqiya

But, today, because of printers, the sciences of the Shi'a and their beliefs have spread, so ?where is hiding? And where is taqiya

p: ۱۰۳

Taqiya was only at that time when the Shi'a were few in number, and if the sword had removed them, ahl al Bayt would have had no remembrance, knowledge, proof, and .report

But, today, the ShT'a are not afraid of publishing any book. Rather, their books are everywhere and full of information necessary for every writer or reader who may claim that the doctrine of the Imamis is hidden adopting taqiya. They do not know its principles .and beliefs, nor its fundamentals and branches

Footnote

.Al- Umran :۲۸ ۱

.Al- Nahi: ۱۰۶ ۲

.Al- Baqara: ۱۹۵ ۳

.Al- Nisâ: ۹۴ ۴

His name was) Ahmad b. 'Au b. Abu ThIib. He was among the scholars and) ۵

.shaykhs of the Sh!'a

.His book Al- Ihtijaj is of many advantages and great importance

.Sharh Al-Naj :۳/۱۵ ۶

.Sharh Al- Nahj: ۳/۱۵ ۷

.Ibid ۸

.BihEr Al-Anwar: ۲/۷۴/۴۲ ۹

.Ibjd:۲/۶۴/I ۱۰

Or b. ANt al- Hazlz al- Nakha'y al- Kuff. He reported from al- Sliq, peace be on him, And ۱۱ .the reliable persons reported from him

.Bihar Aa- Anwar: ۲/۷۷/۶۲ ۱۲

Ibid: ۲/۶a/۲I-۲۲ ۱۳

.Ibid: ۲۱/۷۱/۳۴ ۱۴

.Ibid: ۲/۷۴/۴۵ ۱۵

Al- Bajaly al- Kafi. He was among the prominent figures of the ShT'a. He was among ۱۶ the companions and reliable reporters of al- Rid[He has books such as Mas'il Al- Rida, .peace be on him. All biographers have written about him

In our book 'Tarikh Al- ShYaa, We have in detail written about the ShT'a, their number ۱۷ .and their countries

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AL– SADIQ AND THE ADVERSITIES

AL– SADIQ AND THE ADVERSITIES

This lasting conflict between the religion and the world, which are rarely united during a certain time, is a trial for religious people. This conflict caused taqiya and those .adversities which hit ahl al Bayt

The conflict between ahl al- Bayt and the Omayyads and the Abbâslds was not new as .long as ahl al Bat represented the religion and the latter represented the life in this world

The MarwanTs and the Abbaslds knew that al- Sfldiq, peace be on him, was the leader of this conflict. Although he kept silent and did not wage war against them with the sword, they did not feel safe from him. Maybe that silence itself was the means of the conflict or .it was the conflict itself, because silence maybe an answer as they say

The MarwanTs and the Abbâsids subjected al- Sadiq, peace be on him, to adversities every time. Though he devoted himself to worshipping and knowledge, they wcre afraid of him, because such devotion meant war in their viewpoint. Moreover, the phenomenon of religion would turn people's eyes to him. So, his position would be strong. Accordingly .the religion would be strong, the people who love this world would be defeated

When the Omayyads were united, they killed al- Sadiq's fathers. But whethey began fighting each other, they kept al- Sadiq, peace be on him, alive. Yes, it is as if they left such a matter to his near cousins:" And the possessors of relationships are nearer to each [other."[١

p: ١٠٥

The days of al- Saffah were four years. This time was not enough to clean the land from the Ommayyads, build the foundation of the supreme power and strengthen its pillars. Nevertheless, that did not divert him from al- Sadiq, peace be on him. When he was about to destroy the Ommayyads and build his authority, he sent for al- Sadiq to leave Medina .for HTra to kill him, but the appointed time (of death) is a guard

Why was al- Sadiq among the cares of al- Safffih while he (al- Sâdiq) was his cousin, who was busy worshipping, teaching, and guiding (people), who told them that they would gain great authority instead of Bany al-Hasan, who suffered from the Omayyds and were ?afraid of them

The reason that led al- SafiTh to do that shameful act was that people turned their eyes to al- Sadiq because they knew his position. Moreover, people thought that the caliphate should be temporal and spiritual. They thought that the caliphate should not be separated from religion. So, they thought that al- Sadiq had to be the man of the caliphate and .religion

For this reason, al-Mansur was very careful of al- Sadiq, peace be on him. Accordingly, he subjected him to various kinds of pains and adversities. He went on doing that till he killed .al- Sadiq with poison

No wonder that Abü Abd Allah (al- Sadiq), peace be on him, suffered from those adversities, because the adversities of the person are according to his position among .people and his ambition for high ranks

p: ۱۰۶

Between the rule of al- Mansür and the death of al- Sadiq, peace be on him, were twelve years in which al- Sadiq found neither rest nor tranquillity though they lived apart from .each other: al- Sffdiq was in Hijâz and al- Mansur lived in Iraq

In the book 'Muhaj Al- Da'awat (prayers), chapter on Da'awat of al-Sadiq, Ibin Tauws Abu al- Qasim 'Ali,'[۲] may his grave be fragrant, said:" Indeed, al-Mansur sent for aI- Sâdiq seven times. Some of them were in Medina and Rabadha at the time when al-Mansur performed the hajj, some of them were at Kufa, and some were in Baghdad. Eeach time he mistreated him and try to kill him." We will mention these seven attempts in detail as :follow

The first (attempt): Ibin Tâuws reported on the authority of al- Rabi', the chamberlain of al-Mansur, who said: "When al-Mansur[۳] performed the hajj and arrived in Medina, he stayed awake for one night. So, he summoned me and said: RabT', at this time, if you want to be by yourself, then do. Go as quickly as possible to Abu Abd Allah Ja'far b. Mohammed and say to him: This is your cousin. He has sent you his Salâm and said to you:' Even if the house is far away and the condition is different, but we belong to the womb of yesterday... and he asks you to come to him at this time.' If he agrees to come with you, then be soft .with him. And if disagrees for a certain reason or the like, then leave the matter for him. And if he carefully orders you (that I should) come to him, then make easy and do not make difficult, and accept forgiveness and do not be harsh in neither saying nor act, Al- Rabr' said:' Then I arrived at his door (the door of al-Saqid's .house). I found him in the house of his isolation

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I came into his house without permission. I found him covering his cheeks with dust, .invoking Allah with the palm of his hands. The dust affected his face and his cheeks

So, I considered it great to say anything till he finished his prayers and supplication. Then he turned to me. So, I said: Assalamu 'alayka, Abu Abd Allah.' He said:' Wa 'alayka ssalam, my brother, what has brought you?' I said:' Your cousin sends you his salem, then I told him all the words. He said:' Woe unto you, RabI' (Then he read these verses): Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, [so their hearts hardened, and most of them are transgreSSorS.'[۴

Woe unto you, O RabT':" What! do the people of the towns then feel secure from Our' punishment coming to them by night while they sleep? What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except [the people who shall perish.'[۵

I sent Amir al- Mu'minin assalâm and the Mercy of Allah and His blessings. Then he went on praying. So, I said:' After the Salâm (greetings), is there any answer?' He said:' Yes, say to him:' Have you then seen him who turns his BACK? And gives a little and (then) with holds. Has he the knowledge of the unseen so that he an see? Or, has he not been informed of what is in the scriptures of Musa? And (of) Ibrahim who fulfilled (the commandments): That no bearer of burden shall bear the burden of another; and that man shall have nothing but what he strives for; and that his striving shall soon be seen.'[۶] By Allah, Amir al- Mu'minin, we feared you and the women whom you know better were afraid because of fear. And we must explain it[۷]: You should refrain from (us); otherwise we will bring your name before Allah, the Great and Almighty, five times a day[۸]. And you have told us from your father from your grand- father that Allah's Apostle, may Allah bless him and his family, said: Four supplications are not curtained from Allah, the Exalted: the supplication of a parent for his/her child, the brother for his brother in the absence, '....and the faithful

al-Rabi' said: When he had finished his words, the messengers of al-Mansur came to trace me and know my place. So, I came BACK and told him about what had happened. So, he wept, then he said: Go BACK and say to him: As for your meeting with us and your sitting away from us, do as you please! And as for the women whom you have mention, so peace be on them, surely Allah have made their fear secure and driven their worry away. He (al- RabP) said:' So, I came BACK to him (al- Sfidiq) and told him about what al-Mansur had said.' So, he (al- Sadiq) said: Say to him: You have linked blood relations, and you have been rewarded a good (reward).' Then his eyes were bathed in tears so that some tears .fell on his lip

Then he (al- Sâdiq) said:' RabT', indeed, even if this world enjoys (man) with its splendor [and deceives (him) with its embellishment....[٩

So, I said: Abu Abd Allah, I ask you by all rightness between yoand Allah, the Almighty and Exalted, to let me knOw what you had prayed humbly to your Lord, the Exalted, and made it as a curtain between you and your care and fear so that may Allah set a broken-(hearted person) with your cure and make a poor (person) rich with it, by Allah, I do not mean anyone but I myself. Al- Rabi' said: So he (al- sâdiq) raised his hands and advanced to his praying- place. He was reluctant to recite the supplication, for forgiveness and did not bring that with intention.' So, he (al- sadiq) said: Say: ، Allah, I am asking you, ، You [Who overtakes the runaway, ، You Who is the shelter of the afraid...."'[١٠

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During this attempt, apparently, al-Mansur had no bad intention when he sent for al-Sadiq, peace be on him. So, what troubled al- Sadiq and scared his women and made him beseech Allah to stop the evil of al-Mansiir. Surely, Abu Abd Allah (al- Sadiq) was aware of his people. Through the following attempts, you will clearly understand the evil aims of al-Mansur towards al- Sâdiq, peace be on him, when he sent for him.

The second (attempt): Ibin Tâuws reported on the authority of al- Rabi', too. He said: "I performed the hajj with Abu Ja'far al- Mansür. When we covered distance, al- Mansur said to me:' RabT', when I arrive in Medina, remind me of Ja'far b. Mohammed b. 'Ali b. al-Husayn b. 'Au, peace be on them. By Allah, the Almighty, no one will kill him but I. Beware not to remind me of him." He (al-Rabi') said: "When we arrived in Mecca, he (al-Mansur) said to me: RabT', had not I commanded you to remind me of Ja'far b. Mohammed before we entered Medina?"

He (al-Rabi') said:" So I said:' My master, Amir al- Mu'minin, I have forgotten that."'

So, he said to me:" When we come BACK to Medina, remind me of him. I should kill him. If you do not do that, I will behead you!" So I said to him:

Yes, Amir al- Mu'minin.' Then I said to my companions and my servants:' Remind me of Ja'far b. Mohammed when we arrive in Medina, Allah willing." He (al-Rabi') said: " My companions and my servants were still reminding me of him (al- Sadiq) in every house which we entered and dwelled in till we reached Medina. When we arrived in Medina, I came to al- Mansür, stood up before him and said:' Amir al-Mu'minYh, Ja'far b. Mohammed." He (al-Rabi') said: "So he (al-Mansur) laughed and said: 'Yes, RabT', go and bring him before me. And do not bring him before me unless he is pulled." He (al- R.abl') said: "So I said to him: I hear and obey." He (al-Rabi') said: 'Then I got up while I was in a weighty state because of doing that.' He (al-Rabi') said:' Then I caine to Imam Ja'far b. Mohammed, peace be on them, while he was sitting in the middle of his house, so I said to him: my I be your ransom: Surely, Amir al- Mu'minrn summons you. So he said:' I hear and obey. Then he got up and began walking with me.

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He (al-Rabi') said:' So, I said to him: Son of the Prophet of Allah, may Allah bless him and his family, he (al-Mansur) has ordered me not to bring you unless you are pulled.' He (al-Rabi') said:' So al- Sadiq, peace be on him, said: Obey, RaM', do what he has ordered you.' Al- Rabi' said:' So I began pulling him from his sleeve. When I brought him (al- Sâdiq) in. I saw him (aI- Mansfir) sitting on his bed holding an iron bar in his hand. He wanted to kill him with it. And I looked at Ja'far b. Mohammed while he was moving his lips. So, I did not doubt that he (al-Mansur) would kill him. And I did not understand the words with which Mohammed b, Ja'far moved his lips, so I stood up to look at them both.' al-Rabi' said:' When Ja'far b. Mohammed approached him, al-Mansur said to him: Come nearer to me, cousin, then his face beamed with joy. He (al-Mansur) brought him (al- Sadiq) to him and seated him with him on the bed, then he (al- MansOr) said:' Servant, fetch me the small pot.' The servant brought him the small pot. In it (the small pot) there was a cup full of a mixture of perfume. He (al-Mansure) put a lot of this perfume on him (al- Sadiq).

He (al-Mansure) ordered (the servant) to give al- Sadiq ten thousand dirhams and a gar,ment. Then al- Mansür (ordered the servant to bring) al-Sadiq a mule and ordered him (al- Sâdiq) to go. He (al- Rabi') said:' When he (al- Sâdiq) left him (al- Mansur), I accompanied him to his house.' (There) I said to him:' May my father and mother be your ransom, Son of the Apostle of Allah, may Allah bless him and his family, when you came to al-Mansur, I had no doubt that he would kill you. And I saw you moving your lips. So, what had you said?' He said to me:' Yes, RaM', know that I had said: Sufficient unto me is the Lord from those who are lorded over, sufficient unto me the Creator from the creatures."'

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The third (attempt): about sending for al- Sadiq at al- Rabdha'[١١] for the third time, Ibn Tauws said: "Makhrama al- Kindy said:' When Abu Ja'far al- Manstar stopped at al- Rabadha and Ja'far b. Mohammed, peace be on him, had been there then, he said: Who rids me of Ja'far? He was hesitating and saying: I will get rid of Mohanimed.'[١٢] If he wins a victory, the authority will be for me, or otherwise, I will protect myself. Surely, by Allah, I will kill him. Then he turned to IbrShim b. Jubla and said: son of Jubla, go to him (al- SAdiq), put his clothing round his neck, and pull him till you bring him before me.' Ibrâhim said:' So, I went out and came to his house. But I did not find him. So, I went to Abu Dahrr Mosque. I found him at the gate of the Mosque.' He (Ibrahim) said:' I felt shame to carry out what I had been ordered to, so I took him be the sleeve and said: Answer Amir al- .(Mu'minln (the Commander of the Faithful

He said:' To Allah we belong and to him is our return. Let me say two rika'as.' Then he wept bitter tears while I was behind him. Then he said:' O Allah, you are my reliance in every grief and my hope in every adversity.' Then he said:' Carry out what you have been ordered to.' So, I said:' By Allah, I will carry it out even if I think that I will be killed. I took him. No, by Allah, I had no doubt, but he (al-Mansur) shall kill him.' He (Ibrahim) said:' When we arrived at Bâb Al- Sitr, he (al- Sadiq) said:' ٠ lord of Gabriel and Mikâl and Isrâffl and lord of Abraham and Isaac and Mohammed, may Allah bless him and his family, in this early morning, take care of my health and do not empower anyone of your creatures (to do) what I cannot endure.' Ibrâhim said:' Then I brought him before al- Mansur. So he sat firmly. Then he repeated the words for him.' So he (al-Mansur) said:' I am hesitating. By Allah, I will kill you, So he (al- Sadiq) said:' Amir al-Mu'minin, if you do, then be lenient toward me because I will rarely be present with you.' So Abu Ja'far said to him:' Go away.' He (Ibrâhim) said:' Then he (al-Mansur) turned to 'Isa b. 'Ali[١٣] and said:' Abu al- 'Abbas, run after him and ask him: Do you mean me or yourself?' He (Ibrâhim) said:' So he ('Isa) went out running quickly till he approached him and said:' Abu' Abd Allah, indeed, Amir al- Mu'minin says to you: Do you mean yourself or him?' He said:' myself.' Abü Ja'far (al- '.Mansur) said:' He has said the truth

Ibrâhim b. Jubla said:' Then I went out. I found him sitting. He was waiting for me to thank me for my good deed.' And suddenly, he began thanking Allah:' Praisbbrr be to Allah '.whom I ask, so he answers me even if I am slow when He asks me

The Fourth (attempt): The SharTf b. Tauws said:" In this fourth attempt, he (al-Mansur) ".sent for him (al- Sfldiq) to come to Kufa

He (fr Tauws) said:" After he had mentioned the authority of the report to him, al- Fadl b. al-Rabi' said: Abu al-Rabi' said: al-Mansur sent Ibrâhim b. Jubla to Medina to bring Ja'far b. Mohammed. Ahe had brought Ja'far, Ibrahim told me that when he came to him and told him about Al- Mansur's letter, he heard him saying:' ، Allah, You are my reliance in every grief and my hope in every adversity.' When they brought his camel and he went out to mount it, I heard him saying:' ، Allah, I implore you for the beginning and success.' He (Ibrahim) said:' When we entered Kufa, he (al- Sadiq) dismounted and said two ruk'as. Then he raised his hands toward the sky and said:' ، Allah, Lord of the skies and what they .shade and Lord of the seven earths and what they carry

Al-RabT' said:' When he (al- Sadiq) became in the presence of al- Mansilr, I entered and ' told him about the coming of Ja'far and Ibrâhim.' So he (al-Mansür) summoned al-Musayyab b. Zuhayr al-Dabby, gave him a sword and said to him:' When Ja'far bin Mohammed enter and I address him and beckon to him, then behead him and do not ask the advice of (anyone).' So, I went out to him. And he (al- Sadiq) was the friend whom I meet and associate with when I perform the hajj. I said:' Son of the Prophet of Allah, may Allah bless him and his family, this tyrant has given me an order which I hate to meet you with, so if there is anything in yourself, then tell and recommend about that.' He said:' Do '.not let that scare you, because if he (al-Mansur) sees me, all that will finish

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Then he (al- Sadiq) took hold of Maqam' al- sitr and said:' Allah, lord of Gabriel and MIkâ'il and Isrâfit and lord of Abraham and Isaac and Mohammed, may Allah bless him and his family, take care of me in this early morning and do not empower anyone of your creatures (to do) what I cannot endure.' Then he entered and moved his lips with a thing which I did not understand. I looked at al-Mansur and I did not liken him but to a fire on which water was poured and was extinguished. Then his anger became calm. So, Ja'far bin Mohammed, peace be on them, approached him and sat beside him on his bed. Then al-Mansür jumped, shook hands with him, raised him to his bed, and said to him:' Abn Abd Allah, it is difficult for me to make you tired, I sent for you only to complain to you of your family, who cut off their relations with me, defamed my religion, and provoked people against me. If a person other than me tpok the reins of authority, they would hear and obey him ' So Ja'far, peace be on him, said:' You should follow your righteous ancestors- Ayub (Job) (peace be on him) was afflicted but was patient, Yosuf (Joseph) (peace be on him) was oppressed but he forgave, and Sulaiman (Solomon) was given and he thanked.' '.Then al- Mansur said:' I have endured, forgiven, and thanked

Then he (al-Mansur) said:' Abu Abd Allah, tell us about the tradition which I have already heard from you concerning observing and strengthening the ties of kinship.' He (al- Sadiq) said:' Yes, I have heard my father (reporting) from my grandfather that the Prophet of Allah, may Allah bless him and his family, said:' obeying (the parents), and observing and strengthening the ties of kinship, cultivates the lands and increase the ages.' He (al- Mansur) said:' It is not this (tradition).' He (al- Sadiq) said: my father told me from my grandfather, who said:' Allah's Apostle, may Allah bless him and his family said:' Whoever wants his death to be delayed and his body to be healthy, then he should observe and strengthen the ties of kinship.' He (al- MansLir) said:' It is not this tradition.' He (al-Sadiq) said:' Yes, my father told me on the authority of my grandfather that Allah's Apostle, may Allah bless him and his family, said: I saw a blood relation clinging to the Throne, .complaining to Allah of those who end their relationship with it

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So I (the Prophet) said: Gabriel, and how many (descendants) were among them?' He (Gabriel) said:' Seven fathers' He (al-Mansur) said:' It is not this tradition.' He (al- Sâdiq) said:' Yes, my father told me on the authority of my grandfather, who said: Allah's Apostle, may Allah bless him snd his family, said: A pious man whose neighbor was impious was near to death, so Allah, the Great and Almighty, said to the angel of death (Azrael): Angel of death, how many (years) have remained of the age of the impious (man)? He (the angel of death) said: Thirty years. He (Allah) said: Add them to the pious (man)."[۱۴] So al-Mansur said:' Servant, fetch me the mixture of perfume.' He (the servant) brought him the perfume. He (al- Mansur) began perfuming him (al- Sadiq) with his hand. Then he gave him four thousand dirhams, and ordered (the servant) to bring al-Sadiq's camel. He (the servant) brought it. He (al-Mansur) began saying: Advance (it)! .Advance (it)! Then he (the servant) brought it near his bed

So, Ja'far b. Mohammed, peace be on them, mounted it. And I became before him. So, I heard him saying:' Praise be to Allah whom I ask and He answers me.' So I said:' Son of the Apostle of Allah, indeed, this tyrant subjects me to the sword every time. And he summoned al- Musayyab bin Zuhair and gave him a sword to behead you. And when you entered, I saw you moving your lips with a thing which I did not understand.' So he (al-Sâdiq) said:' This is not its (appropriate) situation.' I went to him at night. He said:' Yes, may father told me on the authority of my grandfather that Allah's Apostle, may Allah .bless him and his family, said the following

Words of Allah when the Jews, Fazâra, and Ghatfan provoked (people) against him:' When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. That was the most difficult day for Allah's Apostle, may Allah bless him and his family. So, he began coming in, going out, looking at the sky, and saying:' Be narrow, you will be wide (He was addressing that difficult situation).' Then he went out at ?'some (time) of that night and said to Hudhayfa:' Look! Who is that

He (Hudhayfa) said:' That is 'Ali b. Abu Tâlib, Allah's Apostle.' So Allah's Apostle, may Allah bless him and his family, said to him ('Au):' Abu al- Hasan, are you not afraid that an eye may discover you?' He said:' I have granted myself for Allah and His Apostle. An I have gone out as a guard for the Muslims at this night.' As soon as their words finished, Gabriel came down (from the sky). He said:' Mohammed, Indeed, Allah gives you assalam and says to you:' I have seen 'Ali's attitude since this night. And I have bestowed upon him Words of My Hidden Knowledge. If he says these words near a disobedient Satan or an oppressive ruler or (during) burn or drowning or demolition or rubble or a wild beast or a thief, surely Allah will make him secure of that. He should say:' Allah, guard us with Your "....Eye which does not sleep

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The fifth (attempt): In this (attempt), al-Mansur summoned him (al-Sadiq) (to come) to Baghdad before the killing of Mohammed and IbrThim, the two Sons of Abd Allah b. al-Hasan.'[١٥] This was reported by the Sharif Radiyuldin on his authority from Mohammed b. al-Rabi' (the chamberlain), who said:" One day al- Mansur sat down in the green dome in his palace. Before the killing of Mohammed and Ibrahim, the green dome had been called al- Hamra' (the red dome). He devoted a day to sit in that dome and called that day the day of butchering. He had sent Ja'far b. Mohammed BACK to Medina. He was still in al-Hamra' all his day till night came and most of it finished.' He said:' Then he summoned al-Rabi' and said to him: RabT', you know your position with me and that good is done by me .and do not reveal it to the mothers of the boys and take care of it

He (al- RabV) said:' I said: Amir al- Mu'minin, that is the favor of Allah for me and the ' favor of Amir al- Mu'minin. and no one is better than me in advice.' He (al-Mansur) said:' Like this you are. At thihour, go to Ja'far b. Mohammed b. Fatima. Bring him to me in the state which you find him in. Do not change anything of his state.' So I (al-Rabi') said:' To Allah we belong and to Him is our return. By Allah, this is the loss. If I bring him (al- Sâdid), he (al- Mansur) will kill him because he is full of anger. Accordingly I will lose the hereafter. And if I disobey his order, he will kill me and my family and take my properties. I made a comparison between the life in this world and the hereafter. So, myself inclined to life in this world.' Mohammed b. al-Rabi' said:' So my father summoned me. And I was the '.rudest of his children and the most crude- hearted of them

So, he (al- Mansflt) said to me:" Go to Ja'far b. Mohammed, climb his wall, and do not open his door so as not to change his state. But, came down suddenly and bring him with the state in which he is.' He (al-Rabi') said:' I went to him (al- sadiq) while most of the night finished, so I ordered (my guards) to lean the ladders against the wall, and I climbed the wall and came down his house. I found him praying. He was wearing a shirt and a handkerchief which he wore as a loincloth. When he finished his prayers, I said:' Answer Amir al- Mu'minin.' So he said:' let me supplicate (Allah) and put one my clothing.' I said:' You are not permitted.' He said to me:' Let me enter the bathroom to purify myself.' I said:' You are not permitted, too. Do not busy yourself because I will not allow you to ':change anything.' He (al- Rabi') said

Then I took him out bare- footed and bare headed in his shirt and handkerchief. He was over seventy years of age.[۱۶]' When he covered some of the road, the shaykh (al- Sadlq) became weak, so I had pity on him and said to him: Mount the mule of Shakiry, who was with us.' Then we went to al-Rabi', I heard him .saying:' Woe unto you, RabT', the man have become slow while you are forcing him to walk quickly.' When al-Rabi' saw Ja'far in that state, he wept. al-Rabi' was about to become a ShVite, so Ja'far, peace be on him, said to him:' RabT', I know that you are inclining towards us, so let me say two ruk'as.' He (al-Rabi') said:' Do as you like.' He said two ruk'as quickly but, after them, he said a long supplication which I did not understand.' When he finished his toni supplication, al-Rabi' took him by the hand and led him to al-Mansur, When he (al- Sâdiq) entered the yard of the palace, he stopped and moved his lips with a thing which I did not understand. Then I .make him enter and stop before al-Mansur

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When he (al- Mansür) looked at him, he said:' And you, Ja'far, Insist on your envy, your aggression and your corruption towards the people of this house, who belong to banU al- Abbâs. Allah doaa not increase you with that but intense envy and unhappiness..' So, he (aI' Sadiq) said to him:' By Allah, Amir al- Mu'minin, I have done nothing oV that. I lived during the Omayyad dynasty. You know that they were most dangerous enemies of all men for us and you. And they had no right' to take the reins of authority. So, by Allah, I did not show enmity towarda them though they were rude with me. Thus how, Amir al- Mu'minin, can a do this while you are my cousin, the nearest relative to me, and m٣a' benefactox, so how can I do this.' al-Mansur thought for a while. He war sitting on a rug of wool under which there was a sword called Dhul Faqat which he did not leave when he '.sat in the dome.' Then he (al-Mansur> said:' You have told lies and committed sins

Then he raised the cushion and took out a file of letters. He threw the file at him and (al- Sadiq) said:'a These are your letters which you have written to the people of Khurasan, in: which you have asked them to break my homage and pay you homage instead of me.' He (al- Sadiq) said:' By Allah, Amir al- Mu'minin, I have not done that, nor have I regarded that as lawful, nor have I rearded it of my doctrine. I am among those who believe in your obedience in all' circumstances. I have become so old that I have no ability to do that. And If I want that, then put me in one of your prisons tilt death comes to me because it is near '!to me.' So he (al- Mansfir) said:' No! No dignity

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Then he thought for a while, hit the sword with his hand and drew a span of the band of it, and took hold of its hilt. So I said:' We belong to Allah, by Allah, the man (al- Sadiq) shall be killed'. Then he (al-Mansur) drew the sword and said:' Ja'far, do not you feel shame, though you are an old man and of noble ancestry, of propagating falsehood and sowing dissension among Muslims. And you want to shed blood and stir up discord between the subjects and the rulers.' He (al- Sadiq) said:' No, by Allah, I have not done this. These are not my letters nor is this my writing nor is this my stamp' So, he (al-Mansur) drew an arm of the sword. I said:' We belong to Allah. The man shall be killed. I (al-Rabi') decided that if .he ordered me to (kill al- Sadiq), I would disobey him

That was because I thought that he (al-Mansur) would order me to behead al- Sadiq. So, I said that if al-Mansür ordered me to behead al- Sadiq I would behead al-Mansur instead of him even though that would destroy me and my sons. Moreover, I would turn to Allah, the Great and Almighty, in repentance of what I had intended before. He (al-Mansur) was still admonishing him and al- Sadiq was apologizing to him. Then he (al-Mansur) drew all the sword but a small part of it. So I said:' We belong to Allah, by Allah, .the man (al- Sadiq) shall be killed'. Then he (al-Mansur) drew the sword, thought for a while, raised his head, .and said to him:' I think that, you are truthful

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Rabi', bring the bag from the dome.' I brought it. He said:' Enter your haind in it.' It (the bag) was full of mixed perfume. He put some of the perfume on his white beard so that it became black. And he (al-Mansur) said to me:' Carry him on one of my brisk camels which I ride, give him ten thousand dirhams, accompany him with honor to his house, and make him choose when you bring him to the house whether he wants to stay with us, so we will honor him or he wants to go to the city of his grandfather, Allah's Apostle, may Allah bless him and his family.' So, we left him (al-Mansur) while I was pleased and happy at the safety of Ja'far, peace be on him. And I wondered at what al-Mansur wanted and what he .concluded because of al- Sâdiq's ability and defense

And there was no wonder at Allah's decision. When we arrived at the yard of the palace, I said:' Son of the Apostle of Allah, may Allah bless him and his family, there is no wonder at what this (al- Mansllr) had done at your door and what Allah helped you to match and defend him-there is no wonder at the decision of Allah, the Great and Almighty. I heard You praying to Allah, after the two ruk'as, with a long supplication which I did not know but it was long. And I saw you moving your lips here, I mean the yard of the palace, with a thing which I did not know.' So he said to me:' As for the first one is the Dua' of al- Karb and al- Shada'id (the Supplication of Grief and Hardships), with which I had not invoked .Allah, against anyone before

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I have replaced it with a long supplication which I had read when I finished my prayers, because I did not want to leave the Supplication. And as for the thing with which I moved my lips was the supplication of the Apostle of Allah at the Battle of al- Ahzab (the allies). My father told me on the authority of his father on the authority of his grandfather the Commander of the Faithful (Imam 'Ali), the blessing of Allah be onthem, on the authority of the Apostle of Allah, may Allah bless him, who said: ' On the day of the (Battle) of al-Ahzab (allies), Medina was like the crown of polytheist fighters and they were as Allah, the Great and Almighty, said:' When they came upon you from above you and from below [you...."[۱۷

Then he (al- Sâdiq) mentioned the supplication and said:' Were it not for the fear of Amir al- Mu'minin, I would give you this money. But you had asked me to give you my land in Medina; you paid me ten thousand dirhams for it, but I did not sell it for you, now I have granted it for you.' J (al-Rabi') said:' Son of the Apostle of Allah, may Allah bless him and his family, I want only the first and the second du'as (supplications), if you do this, then this is the charity and now I am in no need of the land.' So he (al-Sadiq) said to me:' We, ahl al Bayt, do not break our favor. We will dictate the supplication to you and gave you the land. Go with me to the house;" So, I went with him as al- Mansur had ordered me. He gave me the land and dictated to me the supplication of the Apostle of Allah, may Allah bless him and his family, and he dictated to me the supplication which he said after the .two ruk'as

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Then he (al-Rabi') said:' So, I said: Son of the Apostle of Allah, may Allah bless him and his ' family, al- Mansür ordered me to bring you quickly while you were reading this longsupplicatiotr slowly as if you were not afraid of him.' He (al-Rabi') said:' So he said to me: Yes, I read a necessary supplication after the morning prayer. As for the two rik'as, they were of the early morning. I said them quickly, then Ia read that supplication after them.' So I (al-Rabi') said:' Were you not afraid of Abü Ja'far (al-Mansur) while he prepared for you what he prepared?' He said:' What did he prepare? To fear Allah is better than toi fear him. And Allah, the Great and Almighty, was greater than he in my chest.' al-Rabi' said:' al-Mansur's anger with Ja'far was in my heart' When he was free from (cares) and was good- hearted, I said:' Amir al-Mu'minin, I have seen a wonder from ?'you.' He (al- Mansür) said:' What is, it

I said:' I have seen your anger with Ja'far while you had not been angly' with anyone before. Besides you were about to kill him with the swor namely you drew a span of the hand of it then you drew it. Then yOU admonished him and drew an arm of the sword. Then you admonished him and drew all of the sword but a small part. So, I had no doubt that you would kill him. Then all that was over. So, pleasure came BACK again, and' you ordered me to blacken his beard with the mixed perfume which only you used and no one elae such as your son al- Mahdy, your governors, and your cousins. And you rewarded '.him, canied him (on one of your brisk camels), and ordered me to accompany him kindly

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So he (al- Mansi]r) said:' Woe unto you, RabT', this is not among the thing which you must speak about, rather, it is better to keep it a secret. And I do not want the sons of Fatima to hear of that so that they will boast of it. It is sufficient for us what we live in. But I will tell you about everything. Go and see who are in the house and put them aside.' He (al-Rabi') said:' So, I put aside all those who were in the house.' Then he said to me:' Go BACK and leave no one in the house.' So I did. Then he said:' There is no one here but I and you. I will tell you something. But if I hear it from, anyone other than you, I will kill you and all your '.family, and take your property

He (al- Rabi') said:' I said: AmIr al- Mu'minln, I invoke the protection of Allah upon you!' He said:' I was insisting on killing Ja'far, hearing no word from him, and accepting no reason from him. When I tried to kilt him in the first (attempt), Allah's Apostle, may Allah bless him and his family, appeared to me. Suddenly, he (the Apostle) became as a partition between me and him. He was stretching out his two palms of the hand and baring his arms. Then he frowned at me. So I over looked him (al- Sadiq). Then I intended to (kilt) him in the second (attempt) and I drew longer part of the sword, but suddenly Allah's Apostle, may Allah bless him and his family, approached me quickly. If I had killed him (al- Sâdiq), he .(the Prophet) would have killed me. So, I refrained (from killing) him

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Then I dared and said: This is an act ofthejinn. Then I drew the sword in the third (attempt), but Allah's Apostle, may Allah bless him and his family, appeared to me. He was stretching out his anus. He got ready for (me), reddened, and frowned (at me). He was about to put his hand on me. So, I became afraid (of him). By Allah, If I had killed him (al- Sadiq), he (the Apostle) would have killed me. So, you had seen my reactions. These are among the sons of Fatima. No one ignores their right but the ignorant who have no luck in the Islamic Law, so be careful not to let anyone hear this from you.' Mohammed b. al- Rabi' said:' So he did not tell me about that till al- Mahdy, MUsa'[۱۸] and Harun[۱۹] died, .and till Mohammed[۲۰] was killed

The sixth (attempt): The Sharif RadiuldTn b. Tauws said:" In this attempt, al-Mansur sent for him (al- Sadiq) to come to Baghdad again after the killing of Mohammed and Ibrahim the two sons of Abd Allah b. al-Hasan.[۲۱] He (b. Tauws) reported this attempt on the authority of Safwan b. Mahiin al- Jammat, who said:'A man from the Quraysh who lived in Medina from banü Makjizum told Abu Ja'far al- Mansur, after the latter had killed Mohammed and Ibrahim the two sons of al- Hasan, that Ja'far b.Mohammed sent his servant al-mu'alla b.Khanis[۲۲] to collect mony from hos Shi,a (followers) to support Mohammed b. Abd Allah, so al-Mansur was very angry with Ja'far b. Mohammed, and he wrote (a letter) to his cousin Dawud b. 'Ali, who was the Emir of Medina, to send him Ja'far b. Mohammed as quickly as possible. So, Dawtid sent al-Mansur's letter to al- Sadiq and said to him:' Go to Amir al- Mu'minin tomorrow and do not be late.' Safwân said:' I was in Medina ihen, so I went to Ja'far, peace be on him. He (al- Sadiq) said to me:" Take care of our camels because we wilt go to Iraq, Allah wilting, in the aarty morning tomorrow.' Immediately, he and I went to the Mosque of the Prophet, may Allah bless him and his family. That was between the first (prayer) and the afternoon. So, he (al- Sadiq) performed some ruk'as in the mosque. Then he raised his hands so I memorized then some of his supplication:' ، He Who has no beginning nor an end! ، He Who has no period '!nor an end

n said:' When Abü 'Abd Allah (al- sadiq) entered upon morning, I brought the she-لSafw camel to him and he headed for Iraq till he arrived in the city of Abu Ja'far (al-Mansur)[۲۳] . He (al- sâdiq) asked permission and he was permitted. Safwân said:' Those who saw him with Abti Ja'far said: When he (al- Manscir) saw him, he approached him, then he told him about the story of the man'. In his story, he said:' Indeed, al- Ma'lta b. Khanis, the servant of Ja'far b. Mohammed collected money to him from all countries to support Mohammed b. 'Abd Allah.' So, he (al- Mansfir) gave him the story to read it, then he asked him:' Ja'far b. Mohammed, What is this money which al- Ma' ttâ b. Khanls collected from people to ?'you

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Abu Ja'far said to him:' Do not be a jurisprudent over me!' Abu Abd Allah said:' I am the master of jurisprudence, AmTh al- Mu'minin.' He said to him:' Do not speak of this because, at this hour, I am gathering between you and this man, who has told us about you.' So, they brought the man and asked him in tpresence of Ja'far, peace be on him. So, he (the man) said:' Yes, this is right, this is Ja'far b. Mohammed, and what you have told him is as what I have said.' So, Abti Abd Allah said:' Man' do you swear by Allah that what you have said is right?' He said:' Yes.' Then the man began swearing and saying: 'By Allah, with Whom there is no god but Him, the Demander, the Prevalent, the Eternal, the Self-Existent'. So Ja'far, peace be on him, said to him:' Do not be quick in your swearing, I want ?'to make you Swear.' al-Mansur said:' What do you refuse of this swear

He (al- Sadiq) said:' Surely, Allah, the Exalted, is Eternal and Generous. He feels shame of His servant when he praises him, so He (Allah) of His Might and Power and resort to my might and power, surely I am truthful and righteous in what I (the author) say.' So, al-Mansur said to the Quraishi (man):' Swear in what AbTi Abd Allah has asked you.' The man took this oath. When he was about to complete these words, he became leprous, fell over the ground and died. So, Abti Ja'far became afraid of that and began shaking. Thus he said:' Abu Abd Allah, from tomorrow, go to the Sacred City (Medina) if you choose to stay with us, we will spare no effort to entertain you, then, by Allah, henceforth I will not [accept.any word from anyone."'[۲۴

The seventh (attempt): In the seventh attempt, al- SharifAbu al- Qasim mentioned a report on the authority of Mohammed b. Abd Allah al-Iskandary[۲۵], among the prominent companions of al- Mansur, who said:" One day, I came to him (al- Mansür) and found him sad. He was breathing coldly. So, I (Mohammed) said:' Amir al- Mu'minin, What are you thinking?' So, he said to me:' Mohammed, over one hundred sons of Fatima's perished. But their chief and Imam has remained.'[۲۶] So, I said to him:' Who is He?' He said:' Ja'far b. Mohammed al- Sadiq.' So I said:' Amir al- Mu'minrn, worship has made him weak. He devoted himself to Allah instead of seeking authority and the caliphate.' He said:' Mohammed, I know that you believe in him and his Imamate, but authority is barren. I have taken it upon myself that I will not enter into this evening tilt I get rid of him (al- '.Sadiq).' Mohammed said:'-By Allah, the earth became narrow in my eye though it is wide

Then he summoned a swordsman and said to him:' When I bring Abu Abd Allah aI- Sadiq, make him busy with my words, and put my cap on my head as a sign between me and you, then behead him.' Then Aba Abd Allah, peace be on him, was brought at that hour. I followed him to the palace while he was moving his lips (Mohammed) with a thing which I did not know. So, I saw the palace waving like the ship in the depth of the sea. And I saw Abu Ja'far al-Mansur walking before him while he was bare-footed and bare- headed. His teeth were chattering and he was shaking. Sometimes he turned red and sometimes he turned pale. He took Aba Abd Allah by the arm seated him in the throne of his authority, and kneeled before him as the stave kneels before his master. Then he said:' Son of the Apostle of Allah, may Allah bless him and his family, what has brought you at this time?' He (al- Sadiq) said:' I have come, Amir al- Mu'minin, to obey Allah, His Apostle, may Allah [bless him and his family, and Amir aI-Mu'minin, may Allah make his power permanent.'[۲۷

He (al-Mansur) said:' I have not summoned you, but itwas a mistake made by the messenger. Then he said:' Ask your need.' He (al- Sadiq) said:' I ask you not to summon me without need.' He (al-Mansur) said:' That is for you and other than that.' Then Abu Abd Allah, peace be on him, went quickly. And I (Mohammed) thanked Allah, the Great and Almighty, very much. Then Abu Ja'far al- Mansür ordered (his servant) to bring the dawawij (sleeping) bags.... So he slept and 'did not wake till midnight. When he a woke, he saw me sitting near his head. So, he became pleased and said:' Do not go out till I (the author) say my past prayers, then I will tell you about something.' When he finished his prayers, he came to Mohammed and told him about the fearful things which he saw when al-Sadiq came. That was the reason why he did not kill him (al- Sadiq) and the reason why .he respected him and treated him kindly

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Mohammed said:' I said to him: No wonder, Amir al- Mu'minin! Abü Abd Allah has inherited the knowledge of the Prophet, may Allah bless him and his family, and his grandfather was the Commander of the Faithful (Amir al- Mu'minin, namely Imam 'Ali), and he has some of the Names (or the Attributes of Allah). If he read them against night, it (night) would furnish with lights, and if he read them against day, it (day) would become dark. [And if he read them against the waves in the sea, they would become calm.'[۲۸

Mohammed said:' So I said to him (al-Mansur) after some days: Amir al- Mu'minin, Would you mind allowing a visit to Abu Abd Allah al-Sadiq?' He accepted and did not refuse. So, I went to him (al- Sadiq), greeted him, and said to him:' My master, by your grandfather Mohammed, the Apostle of the Lord of might, I ask you to teach me the supplication which you read when you came to AbU Ja'far aI- Mansür.' He (at- Sadiq) said:' All right.' Then at- Sâdiq began telling Mohammed about the importance of the supplication. Then [he mentioned that long supplication.'[۲۹

These attempts were some of the adversities which at- Sadiq, peace be on him, suffered from. Moreover, b. Tawus, may his grave be fragrant, mentioned two attempts through which at- Mansür tried to kill at- Sâdiq, but Allah saved him from at- Mansür's evil .attempts

Digressing the conditions of at- Sadiq, peace be on him, some authors have mentioned some of these adversities and how at- Saliq escaped danger through his supplication. Some of these authors are at- Shiblanjy in (his book) 'Nflr Al- Absar', Al- Sibt in (his book) 'Al- Tadhkira', Ibin Talha in (his book) 'Matalib Al- Sa'fll', Ibin at- Sabbagh in (his book) 'Al- FusUt Al- Muhima', Ibin Hajar in (his book) 'Al- Sawa'q', al- Shaykh Sulayman in (his book) 'Al- Yan'bT', at- Kulayny in (his book) 'Al- Kafi', at- Majtisy in (his book) 'Al- Bihar', vol. ۱, Ibin Shahr ashüb in (his book) 'Al- Manaqib', and at- Shaykh at- Mufid in (his book) Al- .Irshad, and the like

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Footnote

.AL-Anfal: ۷۵ ۱

His name was) Radiuldrn Abü al- Qasim 'Ali b. Mflsa al- Hasany al- Hilly. He was from) ۲ the family of Tauws. He was a man of many abilities, such as knowledge, worship, asceticism, poetry, literature, composition, and eloquence. High miraculous acts are attributed to him. It was said:" He was the best worshipper and ascetic of the people of his time." In some of his permissions, al- 'Allfmah al- Hilly said:" Radiuldrn 'Au had miraculous acts. Some of them have been reported. Also my father has told me some of ".them. And he was the best ascetic of the people of his time

al-Mansur performed the hajj during the days of al- Sffdiq, peace be on him, for three ۳ times in the years ۱۴۰, ۱۴۴, and ۱۴۷. Also after the death of al- Sffdiq, he performed the hajj for two times in the years ۱۵۲ and ۱۵۸, but he did not complete the hajj. See Tarikh al- Ya'qtlby, printed in Najaf. Apparently, al- Mans(lr sent for al-Sadiq, peace be on him, .during the first three years

.Al- Hadrd:۱۵ ۴

.Al A 'ref: a۷-۹۹ ۵

Al- Najm:۳۳- ۳۴. These verses have a reminder, preaching, and threat. They denote that ۶ 'man is punished according to his acts not according to others

.I think that he wanted to say that it was necessary to explain the true state of affairs ۷

He wanted that he would invoke Allah against him after eacfrprayer. Such prayers are a ۸ .part of the supplication of the oppressed person, which is not curtained

p: ۱۳۱

.We will mention this saying in the chapter: His chosen Commandments ۹

We have collected the supplications of al- SEdiq, peace be on him, in a book of ۴۰۰ ۱۰ .pages. We have called this book Du'a' Al- Sadiq

A land between Mecca and Medina. Before he became, Aba Dharr, may Allah be ۱۱ .pleased with him, had lived it. He was banished to it. He died and was buried at it

.Mohammed b. al- Hasan ۱۲

.Ibin Abd Allah b. al- 'AbNts. And he was aI- Manstlr's uncle ۱۳

Al- Sadiq, peace be on him, was aware of the tradition. But he brought him some ۱۴ .traditions to make him know his attitude towards blood relations

Their killing was in the year ۱۴۵ (A.H.), while al- Mansilr moved to Baghdad in the year ۱۵ ۱۴۶, so their is no manifestation that he summoned him before their killing. Therefore, either he summoned him to Kufa- in this case there is a mistake made by the copies or .the reporter- or he summoned him after their killing

Al- Sldiq was not over seventy years of age. That was a guess made by Mohammed. ۱۶ .And I think that he estimated his age over seventy because of his weak body

.Al- Ahzab: ۱۰' ۱۷

.al-Hady ۱۸

.al-Rashid ۱۹

.al-Amin ۲۰

.See the footnote of the fifth attempt ۲۱

We will mention him in the chapter: Famous Reliable Reporters of Aba Abd Allah, peace ۲۲ .be on him

It was Baghdad. It was called so because he built it. He moved to it in the year ۱۴۶ (A.H.). ۲۳ .Maybe, he summoned al- Stdiq to it in this year

p: ۱۳۲

Some of the Sunni scholarshave mentioned this miraculous act of Abu Abd Allah, peace ۲۴
be on him. They are al- Shiblanji in (his book) Nar Al- Absar, al- Sibt in Al-Tadhkira, Ibin Talha in Matalib Al- Sa'fll, Ibiri al- Sabbagh in Al- Fusfll, Ibin Hajar in Al- Sawa'q, and the .like

He has no biography in the books of our biographers. We know nothing about him ۲۵
except this report. According to this report, the later jurisprudents mentioned him. And .this report clearly denotes that he was a shrte

I think this story was after the killing of Mohammed and Ibidhim because the battles in ۲۶
Medina and Bakhimra and the prisons in al- Hrshimiya destroyed many of the Alawrds Also he killed some of them through patience. Maybe, be (al-Mansur) sent for him to come .to Baghdad, too

There was no heresy when he said:' To obey Allah, His Apostle, and Axnrr al-Mu'minin ۲۷
though al-Mansur had no obedience, because the fear for the life and the dear forced him to come. So to keep them (i.e. his life and his dear things) was an incumbent on him while .disobedience meant subjecting his life to danger

These words show us that Mohammed was a ShT'te as well as knowledgeable. I ۲۸
wonder: How could he say these words frankly before al-Mansur. No wonder! Because al-Mansur was more knowledgeable than Mohammed concerning al- Sadiq, peace be on .him

We have collected the supplications of al- Sldiq in a book of four hundred pages. Still ۲۹
.many supplications have escaped us

p: ۱۳۳

AL–SADIQ'S ATTITUDES WITH AL–Mansur AND HIS GOVERNORS

Allah, the Exalted, granted ahl at Bayt many outstamerits. Wisdom was among them. You maybe astonished at the attitudes of al- Sadiq towards al- Mansür and his governors because he sometimes used soft words and spared no effort to justifa' his innocence and sometimes faced them with intensity and violence, admitting nothing even though his .attitude would make them angry

Al- Sadiq was more knowledgeable (than others) in what he said and acted. He might be lenient when he knew that lenity was better and might be violent when he knew that violence was better. But lenity is not praised in all states and times. In other words, making a distinction between attitudes needs wisdom and knowledge. So, al- Sadiq sometimes addressed al- Mansur in this manner:' By Allah, I have not done that, nor have I regarded that as lawful, nor have regarded it of my doctrine. I, among those who believe in your obedience in all circumstances. I have become so old that I have no ability to do that. And if I want that, then put me in one of your prisons till death comes to me because it is near to me.' And he (al-Sâdiq) sometimes addressed him in such a manner:' You should refrain from me; otherwise I will invoke Allah against you five times a day! Apart from the attitudes of lenity which we have mentioned earlier. Now, you wilt know .the following attitudes of intensity

Although we did not live in that era, we know the psychological traits of al- Sâdiq and that of al- DawânTqy (al- Mansur). Also we know the historical events which took place during .that era

p: ۱۳۴

Though al- Man sür possessed the Muslim countries with the name of the caliphate, he knew that the real owner of the caliphate was al- Sadiq, peace be on him, and that he was the owner of every outstanding merit, and that if he (al- Sadiq) had wanted authority, he (al- Mansur) would have not prevented him from obtaining that. So, al- Mansrir sometimes over looked the violent attitudes of al- Sadiq, peace be on him, because he (al- Mansür) did not want to increase the disputes. Through his discussions with al-Sftdiq, which might have stirred up hates or which might have inflamed a rise or a revolution. But the intensity of love for authority, authority is barren and love makes (the person) blind and makes (him) deaf, led al-Mansür to mistreat al- Sadiq and strive to kilt him. For this reason al- Sadiq adopted two attitudes: He sometimes became severe to reveal the truth and sometimes became lenient to save his life from al- Mansur's oppression and .aggression

The following are some of al- Sadiq's severe attitudes which he adopted to reveal the truth, paying no attention to the authority of al- Mansur and the cruelty of his governors: One day al- Mansur asked al- Sadiq, peace be on him, about those flies which were attacking and annoying him:" Abu Abd Allah, why did Allah create flies?" Al- Sadiq, peace be on him, answered:" To humiliate the tyrants with them."'[۱] Al- MansfIr kept silent .because he knew that if he answered in kind, al- Sadiq would give him a severer answer

Al- Mansur wrote a letter in which he asked al- Sadiq: “Why do you not fear us as people do?” al- Sadiq, peace be on him, answered:” We have nothing to fear you for, nor have you a thing for which we hope you in the hereafter, nor are you in a blessing (for which) we congratulate you, nor see you (authority) wrath (from Allah) for which we condole you, then why do we feet fear of you?’ So aI- Mansur wrote him a letter:” Be a companion of us to advise us.” al- Sâdiq answered:” Whoever likes the life in this world should not advise [aou, and whoever likes the hereafter should not be a companion of you.[٢

I (the author) say: Indeed, al- Mansur did not want advise for what improved him. If he had wanted to improve himself, he would have withdrew from authority test he should draw on himself the sin of this nation. But he wanted to make friends with al- Sâdiq to make him among his followers. So, men would know that al- Mansur became the Imam beyond dispute. In the meantime the ShVa would not consult al- Sadiq under the pretext that he followed al- Mansur while the Imam would not be a follower for the masters -of .authority optionally. And al- Sadiq was aware of al- Mansur’s intention

The above- mentioned words of al- Sâdiq gives us an important lesson about the attitudes of men towards kings and rulers and about the positions of those who flatter .them, and how the attitudes of the clergy men should be towards them

p: ١٣۶

One day, al- Mansür was full of anger. He summoncd al- Sadiq, peace be on him. When al- Sadiq came to him, he (al- Mansür) said to him:" Ja'far, I have known that Allah's Apostle, may Allah bless him and his family, said to your grandfather 'Ali b. Abu Tâtib, peace be on him: If not that some tribes of my people say about you as the Jews have said about al- Maslh (Jesus Christ), I would say some words about you, the words would make the people whom you pass by take some of the dust of your feet to cure themselves with it." 'Ali, peace be on him, said:" Two (persons) will perish because of me ".while I have no sin: an extreme lover and an extreme hater

He (al- Sâdiq) said:" This is an excuse made by him ('Ati) to show that he did not accept what the extreme lover and the extreme hater say concerning him. Upon my life, if 'Isa b. Maryam (Jesus, the son of Mary) had kept silent towards what the Christians said concerning him, Allah would have tortured him. And you know that people say falsehood (to flatter you) and you know that if you do not prevent them from that and accept it, you will draw on yourself the wrath of Allah. The mean of Hijaz and the rabble have said that you are the scholar of this time and its law, the proof of Allah and His interpreter, the bag of His knowledge and the scales of His Justice, and His burner with which the seeker cover the breadth of darkness to brightness of light, and Allah will not accept the act of the person who does not know your position, so they (men) have attributed you to other than your position, and said concerning you what you have not, then say because your grandfather was the first to say the truth, and the first to believe him in that was your ".father, and you are appropriate for tracing their traditions and follow their way

p: ١٣٧

So, he (al- Sâdiq), peace be on him, said:" I am among the branches of the Olive Tree, among the Lamps of the House of the Prophethood, the polite (person) of the dining table, the foster son of the generous and righteous (ones), among the Lamps of the Lantern in which (there is) the Light of the light, and the top of the remaining word in the children of ".the Chosen (Ones) till the Day of Resurrection

So, al- Mansur turned to those who were sifting with him and said:" Indeed this (i.e. al- Sâdiq) has sent me to a rough sea whose limit cannot be reached and whose depth cannot be attained, in which the scholars are bewildered, in which the swimmers drown, and the width of the vast space becomes narrow for the swimmer, this suffocation (of mortification) in the throats of the caliphs, whose banishment is not permitted, whose killing is unlawful, and if not that I am gathered with him by the Tree whose origin is good, whose branch is lofty, whose fruit is pleasant, which is blessed in progeny, and which'is holy in the Books, an act of unlovable results would issue from me. That is because his ".severe criticism and his bad words come to my ears

So, al- Sadiq, peace be on him, said:" Do not accept the words of the person whom Allah will deprive of Paradise, and whose abode will be the fire, because the slanderer is a false witness and the partner of Satan in seduction among men. Verily, Allah, the Exalted, said: " ، you who believe! if an evil- doer comes to you with a report, look carefully into it, lest [you should harm a people in ignorance, then you be sorry for what you have done."[۳

p: ۱۳۸

And we are your supporters and helpers and the supports and pillars of your authority when you enjoin good and forbid evil, spread the commandments of the among men, and do against the wilt of Satan through your obedience for Allah. It is obligatory for you, according to your understanding, abundance of your science, and your knowledge of the manners of Allah, to link him who abandons you, give him who deprives you, forgive him who oppresses you, because the giver is not like the maintainer- the maintainer is he who maintains (friendly relations with) his blood relatives when they abandon him. So keep up (friendly relations with) your blood relatives so that Allah will increase your life, and commute your punishment of the Day of Judgment." So al- Mansur said:" I have forgiven you for your importance and excused you for your truthfulness, then tell a tradition of your own to learn a lesson from it and be a restraint of truthfulness for me against grave sins." So, al- Sadiq, peace be on him, said:" Cleave to clemency because it is the pillar of knowledge, control yourself durina the reasons of ability because if you do what you are able to, you will be like the person who gives vent to his anger or cures a spite or wants to be mentioned through the power, and know that if you punish (the person who is) worthy (of punishment), then you will be regarded as a just (man), and the state which makes thankfulness incumbent is better than the state which makes patience incumbent." So, al- Mansur said:" You have preached in a good manner, and you have said briefly."'[۴] I (the :author) say

p: ۱۳۹

Such attitudes teach important lessons about the policy, knowledge, and faith of the people of that era. From here we can understand the following:

١. Al- Mansur wanted al- SAdiq not to appear as an Imam. So, he tried to cheat him with these soft words before people. From here you understand the cleverness of al- Mansur, because the Abbâsids sat on the throne in the name of the Imamate and caliphate. If there had been a part of the nation who knew that there was another Imam who was the owner of the pulpit and the crown, they (the AbbâsYds) would have not taken the reins of authority. So, al- Mansur did not want anyone to oppose his authority. In other words he sometimes defended his throne with severity and sometimes with lenity. So, it was a part of his policy to answer al- Sadiq with these words before a group of people. Also he thought that al- Sâdiq would abolish what people said concerning him, then through this he would be able to get what he wanted. And he knew that al- Sfldiq would not answer him, because he (al- Sâdiq) Was very careful of his authority.

٢. Al- Sâdiq was an Imam according to the Divine nomination. He and the ShVa believed in that. Moreover, the Imamate of ahl at Bayt and of al-Sadiq was not born during the era of al- Mansur. Rather, it has begun since the time of the Owner of the mission. For this reason, al- Sadiq was before two choices.. If he had followed al- Mansur, he would have abolished the Divine Imarnate And if he had opposed him, he would have subjected himself to his evil acts. Thus he answered him with brief words which did not declare his Imamate, nor could they abolish the words of men concerning him. For this reason, al- Mansur said:" Indeed this (i.e. al-Sadiq) has sent me to a rough sea whose limit cannot be reached...."

p: ١۴٠

The ShT'a has believed in the Imam since that day. This is what the fundamentals of .۳ .their doctrine need. And the reports of alit at Bayt and their traditions have denoted that

That al- Sâdiq kept silent does not mean that he abolished the Imamate. And if he had .۴ abolished it, he would have said:" This idea and belief is abolished." Moreover, it was obligatory for him to tell people that the Jmamate was abolished and prevent them from .this belief

Many people believed in the Imamate of al- Sâdiq, peace be on him. This made al- .۵ Manstlr think of al- Sadiq and made him afraid of his great position. So, he tried to get rid .of him under any pretext

If there were no reports and traditions about al- Sâdiq's great position, his words and .۶ attitude towards al- Mansür would be enough evidence for his great position. For example, he altered the answer which al- Mansur wanted in the manner that bewildered him. Then he preached in the manner that was suitable for the position of kings and their .many tribulations

One day, al- Sâdiq came to al- Mansur. So, al- RabT' received him at the door and said to him:" AbU Abd Allah, he is so displeased with you that I have heard him say: By Allah, I am going to cut down his date palms, plunder his property, and capture his children." When al- Sadiq came to him greeted him, and sat down, al- Mansur said to him:" I have intended to cut down your date palms, plunder your property...." So, al- Sâdiq, peace be on him, said:" Indeed, Allah, the Great and Almighty, afflicted Ayyub and he was patient, gave DawUd and he thanked (Him), made Yousif able (to revenge himself on his brothers) and ".he forgave (them), and you are from that progeny, then you must be like them

p: ۱۴۱

So, he (al- Mansür) said:" You have said the truth. So, I have forgiven you." Al- Sadiq said:" If any person kills one of us, we ahl at Bayt, Allah will deprive him of his authority." So, al- MnsUr was full of anger. Thus al-Sâdiq said:" Slowly! This authority was in the hands of the family of Abll Sufyfln. When Yazid killed al- Husayn, peace be on him, Allah deprived him of his authority. Then the family of Marwân inherited it. When Husham killed Zayd, Allah deprived him of his authority. Then Marwân b. Mohammed inherited it. When Marwan killed Ibrahim, the Imam, Allah deprived him of his authority and has given it to you. Al- Mansur said:" You have said the truth."'[۵]

I (the author) say: Indeed al- Sadiq did not apologized to (al- Mansur) for his first saying. Rather, he produced evidence for it, except that he mentioned his brother Ibrâhim to avoid his evil acts.

Al- Sadiq had many similar attitudes. But we think that the above-mentioned ones are enough.

Al- Sadiq, peace be on him, had attitudes towards some of the governors of al- Mansur. They were as severe as those attitudes towards al- Mansur. After the killing of Mohammed and Ibrâhim, al- Manstlr appointed a man called Shayba b. 'Afal as a governor over Medina. In this connection, Abd Allah b. Sulaymfifl al- Timimy said:" When I attended the Friday prayer, he (i.e. Abd Allah) entered the Mosque of the Prophet (may Allah bless him and his family), sat in the pulpit, thanked Allah and praised Him, then he said:" Surely 'Ali b. Abfl Talib sowed dissension among Muslims, waged war against the believers, wanted authority for him, and prevented the appropriate persons from obtaining it (authority)]. So, Allah deprived him of that and made him die with his pang. And for those reasons. They are following his way in corruption and asking authority without any merit. So, they are killed alt over the earth and are stained with blood.

His (Abd Allah's) words were painful for those people, but no one dared say even a word except one man who stood up and said:" And we praise Allah (and ask him) to bless Mohammed, the last of the Prophets and the Master of the Apostles, and all His prophets and Apostles, as for good you have mentioned we are the appropriate ones for it, and as for the bad, you and your companion are more appropriate for it (than us). Then try, you who have ridden other than your camel and eaten other than his food. Come BACK and "!you are sinful

Then the man turned to the men and said:" Shalt I tell you about the person whose scales will be emptiest of all men on the Day of Judgment and the clearest of them in loss? It is he who sells his life in the hereafter for the life of other than him in this world. It is that sinner. So, the men kept silent. And the aovernor went out of the Mosque and did not say even a word. So, I asked about the man. It was said to me:' This is Ja'far b. Mohammed b. ['Au b. aI- Husayn b. 'Ali b. Abü Talib, the blessing of Allah be on them all."'[۶

On the authority of al- Sadiq, peace be on him, who said:" I was sitting with Ziyad b. Abd Allah and a group of my family, so he said:' What is your outstanding merit of all men?' 'They kept silent, so I said:' We do not like to belong to anyone except us, and no one [hates of men belonging to us"[۷

p: ۱۴۳

I (the author) say: Indeed, he brought him irrefutable evidence. These words, though .brief, has gathered the virtues and served instead of proofs

Al- Mansür appointed DawUd b, 'Ali b. Abd Allah b. al- Abbas as a governor over Medina. The latter sent for al- Ma'alla b. Khanls, the servant of al- Sâdiq, peace be on him, and wanted him to show him the companions of al- Sâdiq, peace be on him, and his reliable figures. But Al- Mu'atta pretended that he did not know them. He insisted on that and threatened him with death. Al- Mu'alla said:' Do you threaten me with death? By Allah, if they were under my own foot, I would not lift my foot from them. And if you kill me, you will make me happy, and I will make you unhappy.' When Dawüd understood al- Ma'all' 's strong attitude, he killed him and plundered his properties while they belonged to al- .Sadiq, peace be on him

When that (news) came to al- Sadiq's ear, he stood up with anger, pulling his cloak, he went to Dawud, and said to him:" You have killed my servant and plundered my ?"properties. Did you not know that the man was very brave

Then al- Sadiq, peace be on him, asked Dawfld to give him the money. Dawtid offered his police commissioner to al- Sadiq to kill him. When they brought him to be killed, he began ".shouting:" They order me to kill men for them, then they have brought me to kill me

p: ١۴۴

Then, Dawiid sent five of his guards to bring al- Sadiq and said to them:" Bring him to me. If he refuses, then bring me his head." So, they (the guards) came to al- Sâdiq while he was performing his prayers. They said:" Answer Dawüd!" He (Sadiq) said:" What if I do not answer (him)?" " He has given us an order," they said. He said:" Go away, because it is better for your.life here and in the hereafter." But they insisted on his going with them. So, he raised his hands, then he put them on his sides, then he stretched them out, then he prayed with his forefinger. So, he was heard saying:" This hour! This hour!" Then loud crying was heard. So, he said to them:" Surety, your companion (i.e. Dawfld) has died, now ".go away

I (the author) say: These are some of his attitudes towards the governors of al- Mansur. The anger for the truth summoned him to be severe when he thought that speech was .better than silence even though he subjected himself to the sword

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.Al- Shiblanjl, Nflr Al- Absar, p.۱۴ I ۱

.Ibin Hamdfln, Kashif Al- Ghuma: ۲/۲۰۸ ۲

.Al- Hojarat :۶ ۳

.Bihar Al- Anwa :۴۷/۱۶۸ ۴

.Al- Kafi: ۲/۵۶۳ ۵

.Al- Shaykn al- Thsy, al- Majllis, Majlis no. ۲ ۶

.Bihar Al- Anwar: ۴۷/۱۶۶/۸ ۷

AL–SADIQ IN IRAQ

AL–SADIQ IN IRAQ

The skillful policy of the Abbâsids destroyed the authority of banu Marwfin (the Sons of Marwan), prevented al- Hasan and al- Husayn from gaining victory and stopped the idea of the Imamate from spreading among men for al- Hasan and al- Husayn. But they (ban MarWafl) made grave fault awhen they practiced terrorist policies against al- Sadiq,

peace be on him. For example, they summoned him to come to Itaq several tunes. For this reason, they served the Imamate and revealed the importance of aM al-Bayt very much. The Iraqis have loved ahl al- Bayt since the beginning of Islam, especially when Iraq became the capital of their authority for a period of time. Besides, some great figures of ahl al- Bayt have been buried there. Also, in Iraq, they faced important events- like the event of al- Taf (the Battle of Karbala) and the event (killing) of Zayd, which men and history will not forget as long as there is ahuman being on the surface of the earth .and as long as there is written history

p: ۱۴۵

Seeing and witnessing has stronger influence than hearing. Indeed, if beauty attracts good souls and gentle feeling, then that happens through the eyes, not through the ears. Yes, hearing a thing may have an influence, because the ear sometimes loves before the eye. But hearing is not like seeing even though it reaches the level that charms the hearts .and the feelings

Also the oppressed may move the pity of the heart and the mercy of the self, especially .when the oppressed person is among the outstanding men and the greatest scholars

So, when the love for al- Sadiq, peace be on him, dominated the hearts through hearing, and men believed in his Imamate through evidence, then seeing him, witnessing his proofs, and hearing his eloquence had a greater influence. Thus the coming of al- Sâdiq to Iraq, the country of love for the Prophet's family, seeing his qualities and his outstanding merits, and hearing his saying and proofs had a strong influence on men as well as what they heard about him. For this reason the hearts of men inclined toward him. People not only took traditions from him when they went to perform the haji, but also they took them .from him when he came to Iraq several times

Moreover, al- Sadiq was an oppressed person. All people or most of them, knew that he was forced to come to Iraq. Also they knew that the AbbâsTds mistreated him and .prevented him from spreading his sciences and knowledge

p: ۱۴۶

The Shta knew the importance and knowledge of al- Sadiq more when he came to Iraq. That was because taqiya (protection) and the hostile authority prevented people from propagating his outstanding merits. And al- Sadiq, peace be on him, was as 'Amru b. al- Muqdam said:" When I looked at him (al- Sadiq), I knew that he was among the descendants of the Prophets." And as b. Talha said in his book 'Matalib Al- Sa'Ol':" Looking at him reminds (the person) to refrain from the life in this world, following his behavior leads to Paradise, the light of his features bears witness that he is •mong the progeny of the Prophet, and his pure acts show that he is among the owners of the mission.aa

Hushâm b. al- Hakam, who belonged to Jahnt, changed his doctrine and believed in the Imamate as a result of his discussion with al- Sadiq and his looking at him. That looking made him full of respect for al- Sâdiq. So, he felt that such importance does not happen but for the prophets and their trustees of authority. So, among the effects of the coming of al- Sâdiq to Iraq was that he guided Hushâm, who played an important role in serving [the religion and ahl al- Bayt.'[۱

Among the effects of the coming of al- Sadiq to Iraq was that he built the grave of the Commander of the Faithful (Amir al- Mu'minTn- Imam 'Ali). And he showed it to the prominent figures of the ShT'a, for most of them did not know exactly where the grave was except that It was at Kufa in Najaf because his sons did their best to hide it to prevent the enemies of Imam 'Au from demolishing it. So, the Shi'a began visiting it. At every visit, al- Sadiq, peace be on him, took some of his near companions with him to the .grave. Also he ordered Safwan b. Mahran al- Jammal to build the grave

p: ۱۴۷

In his book 'Al- Tahdhib', the Shaykh of the ShT'te sect Mohammed b. al- Hasan al- Tflsy .has mentioned many visitations of al- Sádiq, peace be on him

Such visitations have been mentioned by Shaykh al- Kulainy, may his grave be fragrant, in' his book 'al- Kafi', Sayyid b. Tawtis in his book 'Farhat Al- GharT', Shaykh al- Hur al- .'âmili in his book Wasâ'il Al- ShT'a, al- Majlisi in his book 'al- Bihar', and the like

The following are some of the visitations of al- Sadiq and his evidence for that. Shaykh AbO Ja'far al- Tüsy said:" Surely, al- Sadiq, peace be on him, visited the grave of Amir al- Mu'minTn, peace be on him, several times. Among them was when al- Sâffah summoned him to come to al-HTra." And some of them have been reported by Abd Allah b. Talah al- Hindy [۲], who said:" I came to Abu Abd Allah, peace be on him, and he said:' So, we went with him until we arrived at Ghary. He (al- Sadiq) came to a place (the grave) and said his '".prayers at it

Also Shaykh Abu Ja'far al- TOsT has mentioned the coming of al- Sadiq from al- Hira for the second time. Ytlnus b. Zabyan'[۳] was with him. He (al-Sadiq) prayed at the grave, and told YUnus that the grave was for Amir al-Mu'minifl while Yflnus had not known where .the grave was but that it was in the desert

Al- Kutainy, may his grave be fragrant, reported on the authority of Zayd b. 'Amru b. Thlha [۴] who said:" When he arrived at al- Hrra, Abti Abd Allah, peace be on him, said:" Do you not want what I have promised you?' I said:' Yes.' He meant the going to the grave of Amir al- Mu'minln, peace be on him.' He (Zayd) said: So, he (al- Sâdiq) mounted (his camel), Ismâ'Tt mounted, and I mounted with them. When he arrived at al- Thawiya near the white hills between al- HTra and Najaf, he dismounted Isma'Tl dismounted, and I '".dismounted with them. So he (al- Sadiq), Isma'Tl, and I performed our prayers

Also al- Kuliny reported on the authority of Abân b. Tâghlub,[۵] who said:" I was with Abu Abd Allah, peace be on him, when he passed by Kufa. So, he (al- Sâdiq) dismounted (his camel) and performed two ruk'as, then he advanced for a little (distance) and performed two ruk'as, then he walked for a little (distance) and performed two ruk'as. Then he told Aban that the first two ruk'as were at the grave of Amir al- Mu'minin, peace be on him, the second (two ruk' as) were at the place of the head of al- Husayn, peace be on him, ".(and the third (two ruk'as) were at the abode of al- Qa'm (Imam al- Mahdy

Shaykh al- Hur mentioned that al- Sadiq, peace be on him, visited the grave of Amir al- Mu'minin several times. He has mentioned such a report on the authority of al- Saduq, may Allah have mercy upon him, on the authority of Safwan b. Mahrân al- Jammâl, who said: "Al- Sadiq, peace be on him, made way, and I was with him, through Qâdisiya (a province in Iraq) till he arrived in Najaf. Then he went on making way till he arrived at al- Ghary and. stopped at it. Then he came to the grave and began saying assatamu'ala from Adam, and I was saying with him, to the Prophet, may Allah bless him and his family. Then he sank to the grave. He greeted it and his crying became loud. So, I said:' Son of the Apostle of Allah, may Allah bless him and his family, Whose grave is this?" He said:" The ".grave of my grandfather 'Ali b. Abu Talib

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In addition to what has been mentioned above, al- Majlisy has mentioned other visitations. And he has mentioned the visitation reported by SafwLi in another report. In this visitation, al- Sadiq smelt the earth of (the grave) of Amir Al- Mu'minrn. So, he sobbed. I thought that he left the life in this world. When he became conscious, he said:' By Allah, here is the grave of Amir Al- Mu'minrn.' Then he drew a line. So, I said:' What has prevented the righteous members of the House from revealing his grave.?' He said:" ".Because they were afraid that banU Marwan and the Kharijites might destroy it

He (al- Majlisy) reported on the authority of 'Amr b. Yazrd'[۶] that he (aAmr b. Yazfd) came to Abd Allah b. Sanan. They went together to the house of Hafs al- Kanásy. He went with them. Then they arrived at a grave at al- Ghary. So, he (Hafs) said to them:" Dismount. This is the grave of Amir Al- Mu'minln." Abd Allah said to him:" From where have you known this?" He said:" I came to it with Abti Abd Allah, peace be on him, when he came to ".al- HTra, and told me that it was his grave

He (al- Majlisy) reported from YUnus b. Zabyan that he was with al-Sadiq, peace be on him, at al- Hira when he came to Abti Ja'far at a clear moony night till he said:" So, he (al- Sâdiq) mounted (his camel) and I mounted with him. And he made way till we arrived at the red hills." He (Yunüs) said: "Then he (al- Sadiq) approached the hill and said his prayers at it. Then he leaned against it and wept till he said: It is the grave of AmIr al- Mu'minTn, .peace be on him." Maybe, this report is the first report of YunUs

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He (al- Majlisy) reported on the authority of AbIl al- Faraj al- Sindy,[٧] that he came from al- HTra with al- Sadiq, peace be on him, to al- Ghary and visited the grave of Amir al- .Mu'minTn, peace be on him

He (al- Majlisy) reported a similar report on the authority of Abd Allah b. 'Ubayd b. Zayd and mentioned that Abd Allah called to prayer and established the regular prayer and .prayed with al- Sfldiq, peace be on him

Apparently, this visitation took place during the time of al- SafThh because he summoned [Abd Allah b. al- Hasan as he summoned al- Sâdiq, peace be on him.[٨

He (al- Majlisy) also reported on the authority of Abü al- 'Ala' al- Tâ'y,'[٩] a long tradition in which he has mentioned the coming of al- Sâdiq to al-Hira, spreading the news in Kufa, his sitting to wait for him, his question about the grave of Anitr al- Mu'mintn, peace be on ".him, and the following words of al- Sadiq:" Yes, Shaykh, by Allah, it is true

He (al- Majlisy) reported on the authority of Safwin that he (Safwân) came to the grave .after al- Sadiq, peace be on hint, had told him about it and prayed at it for twenty years

In his book 'Farhat Al- Ghary', the great Sayyid Abd AlkarTm b. Tâwtis has reported the above- mentioned visitations and many others. It is not our purpose to tell you about every visitation which has been reported from him (al- Sadiq). But our purpose is to tell you about that foolish policy which the AbbasTds adopted against Abu Abd Allah, peace be on him, and the effects of his frequent coming to Iraq. In other words, he was able to .reveal the importance of ahl al Bayt

p: ١٥١

Al- Sadiq, peace be on him, brought one or another of his companions with him in each visitation to show them the grave. Then he brought other than them in the following visitation to make many people know and visit the grave. So, many of his companions reported these visitations. Some of them were Safwan al- Jantmal, Mohammed- b. Muslim al- Thaqafy, AbU BasTr, Abd Allah b. 'Ubayd b. Zayd, Abti al- Faraj al- Sindy, Aban b. Taghlub, MubArak al- Khabbfizz,[۱۰] Mohammed b. Ma'rflfal- Hilâly,[۱۱] Abü al- 'Ala al- Ta'y, al- Ma'alla b. KhanTs, Zayd b. Talha, 'Amr b. Zayd, YazTd b. 'Amril, Abd Allah b. Talha .al- Hindy, Yflnus b. ZabyAn, and the like

Al- Sadiq, peace be on him, gave Safwan al- Jammal some dirhams to rebuild the grave because a flood had swept it away. From here you know that the grave was apparent even though ahl al Bayt and their companions visited it secretly to keep it hidden from the Kharijites and banD Marwan. For this reason, Abn al- 'Alfi' asked al- SSdiq whether the grave was for Anhir Al- Mu'minTn or not. When al- Sadiq sank to the grave, Safwfin asked him:" Whose grave is this?" This means that the grave was apparent for them. People knew the grave during the time of al- Sadiq, peace be on him, because they visited it frequently.So, they did not ask al-Sfidiq ab۹ut the place and the owner of the grave as Mohammed b. Muslim, Safwfin, YDnus b. Zabyan, and the like did. Rather, they asked him .about the manners necessary to visit it

p: ۱۵۲

Among the acts of al- Sadiq, peace be on him, in Iraq is his mihrab (prayer niche). It is to the east of the mosque near Surah near the grave of Muslim, peace be on him. It is apparent and known in the mosque because there is no mihrab near it. There are certain prayers and supplication for it. Al- Sadiq's mihrab was in the mosque of Suhayl (al- Sabla) and it is in the middle of the mosque. And there are certain prayers and supplication for it. The reason for that is clear one day, al- Sidiq, peace be on him, was in Kufa: Bashshar al- Mikfiiy[١٢] came to him. He told him that there was a police man taking a woman to prison and hitting her head while the woman was shouting loudly:" I am calling for the help of Allah and his Apostle, but no one is helping her." Al- Sftdiq asked BashsMr:" Why is he taking her to prison and hitting her?" Bashshar answered:" I heard people saying: She stumbled and said: May Allah curse those who oppressed you, Fatima." So, the police man behaved in such a manner. Al- Sadiq stopped eating-, some dates called Tabarzad (i.e. very good, sweet dates) that were before him. He continued weeping till his handkerchief, his beard, and his chest became wet due to the tears. Immediately, al- Sâdiq and Bashshar went to al- Sahla mosque. There he performed two ruk'as and recited a supplication.[١٣]

When he had gone out of the mosque, a man came and told him that the woman had been released.So, he(al-Sadiq)became happy and sent the woman a gift while she had refused to take anything from the governor who gave her two hundred dirham, though she was in need of them.[١۴] Men always go to the mosque and the mihrab, they recite that supplication to seek their needs

p: ١۵٣

There is a mihrab on the bank of al- Husayniya river in Karbala. The mihrab is attributed to al- Sadiq. Maybe, he prayed in this place on the day when he visited al- Husayn, peace be on him. In his long tradition which we have mentioned earlier, al- Husayn b. Abfi Al-'Ala' al- Tâ'y has mentioned the visitations of al- Sadiq to Imam Husayn, peace be on him. In his book 'Farhat al- Ghary', b. TRwils has mentioned his visitations. In his book 'Mazar Al- Bihar', al- Majlisy has mentioned them. Also they have been mentioned in this tradition:" May my father and mother be ransom for is this, grave from which you have come for you, is this grave al-Husayn's?" He (al- Sdiq) said:" Yes, by Allah, Shaykh, it is ".true

To the north of the western bridge, today known as the ancient bridge, over the river Tigris, at the western side of Baghdad, there is a place which the people there call the School of Imam Sldiq (Madrasat al- Imam al-Sidiq). Today, there is no apparent monument of it. Maybe, he (al- Sadiq) availed people in it when he came to Baghdad .during the time of al-Mansflr

In his book, 'Thrlkh', al- Khatlb has not mentioned al- Sldiq, peace be on him, with those who came to Baghdad while he has mentioned his son al- Kâzim and his grandson al- .Jawâd, peace be on them

What we have mentioned above is enough evidence for the effects of al-Sidiq in Iraq when al- SaftIh and al- Mansflr sent for him. So, he increased the importance of ahl at .Bayt. And the stick glows with burning

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Footnote

I have written a research about Husham b. al- Hakam. I tried as far as possible to collect ۱ .his reports and writings

An Arab man from Kufa. He reported from al- Sadiq. A group of the reliable persons- ۲ such is 'Ali b. Isma' 'iI, al- Maythamy, Mohammed b. Sanln, and b. Mahbtlb reported from .him

Al- Kafi. He was among those who reported from al- Sadiq, peace be on him. Some ۳ reporters praised him and some dispraised him. But many reliable persons reported from .him. Some of them adopted consensus

Al- Kafí. We do not know anything about him but this report. He was a reliable Person ۴ .because al- Kulainy reported from him

.We will mention him with the reliable companions of al- Sadiq, peace be on him ۵

The biographers have mentioned.that there were two persons called 'Ainr b. YazTd: One ۶ .of them was Bayya' al- Sabiry and the other was al- Sadiq

.They both reported from al- Sadiq. Maybe, they were both reliable persons (۱)

.Will mention him with the famous reliable figures (۲)

He was the son of 'Abdrbba. He was regarded as among the companions of al-Sadiq. (۳) The biographers denoted that he was Imlmi

His name was 'isa. He is regarded as among the companions of al- Sadiq and his ۷ .reporters

.The biographers has not mentioned him in this name ۸

.not acquainted with his biography ۹

.one report has been mentioned on his authority ۱۰

.He has mentioned some reports from al- Sldiq, peace be on him ۱۱

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.I am not acquainted with his biography ۱۲

.We have mentioned this supplication with what we have collected of his supplications ۱۳

.Bihar Al- Anwar: ۱۰۰/۴۴۰/۲۱ ۱۴

.Mazlr Al- Bihlr: ۲۲۱۱۰۳

HIS SCIENTIFIC LIFE

HIS SCIENTIFIC LIFE

:His knowledge was Inspiration

There is no virtue like knowledge. With knowledge nations live, become happy, progressive, and immortal. With knowledge the person becomes famous, gets a high .position, and purifies himself

There is no wonder when knowledge is better than worship a hundredfold because the worshipper is righteous on the way of salvation. He has saved himself only. But the scholar is the reformer who is able to take great worlds out of the darkness of misguidance. Also he himself is righteous. He has opened his eyes for his way. And he has .seen the way through opening his eyes

There is no virtue like knowledge in reforming people, availing them, and remaining in existence forever. That is because worship, bravery, generosity, and the like, avail people as long as their owner exists in this world. When he dies he will have nothing except the good speech, while the advantage of the scientists remains as long as his science .remains

The Sunna has praised science and scientists very much. Also in the Koran, there are many verses which laud science and scientists This is a clear matter, so there is no need .to produce quotation or evidence for it

Yes, the importance of this praise concerns religious knowledge and scholars or it concerns every science and every scholar. I think that this praise concerns religious knowledge and scholars. That is because the Prophetic traditions have denoted that. It is enough to mention the following Words of Allah, the Exalted, from the book:" Those of His

servants only who are possessed of knowledge fear Allah."[۱] Besides, perhaps, this praise does not concern non- religious scholars because they do not fear Allah and some .of them do not believe in the Existence of Allah and His Oneness

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Religious scholars are worthy of this praise because they spare no effort to do good for men. Everywhere and every time, they are guides and savers.

Religious knowledge is obtained through two ways. They are: inspiration and acquisition.

Acquisition may lead the scholar to error or correctness. So, the error of the scholar lead all the world to the error because people follow the scholar in Commandments, the lawful, and the unlawful, while Allah, the Great and Almighty, wants people to act according to His Law and Commandments. Therefore, the scholar should be infallible to lead men to Allah's Law and Commandments. And that does not happen except when the knowledge of the scholar is inspiration or revelation.

From here, the knowledge of the prophets and their trustees of authority should be inspiration to protect them and their nations from committing errors.

Allah, the Exalted, has revealed one law, not many laws, one commandment for every matter, not many commandments. And He appointed one guide for nations in every time, not many guides. But, today, for every nation, there are many laws, not one law; many legislators, not one legislator. We find many commandments for every matter, not one commandment . In every time, there are many guides not one guide. They oppose each other, hate each other, accuse each other of unbelief, and deny each other. This is not what the greatest reformer, Allah's Apostle (may Allah bless him and his family), has brought and wanted for his nation. Then, there is no wonder when intellect judges that it is incumbent on Allah, the Exalted, to appoint, in every time, the most knowledgeable one to lead people to the law as it has been revealed and teach them the commandments as they have revealed.

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That is not appropriate for anyone but ‘Ali and his sons. These are their scientific sayings. Then read them to find guidance through their light. If we had no tradition except the following traditions of the Prophet, may Allah bless him and his family,:” I am the city of knowledge and ‘Ali is its gate.”’[۲] “I am going to leave among you the thaqalayn (the two weighty and most valuable things): the Book of Allah and my family, the members of my House.”[۳] they would be enough for ahl al Bayt to be the most knowledgeable ones in the Islamic Law and the Book because they learned knowledge from its origin and took it from its spring. And if they learned their knowledge through acquisition, then the Prophet would not have made them the scholars of the Book forever. And what distinguished .them from men if they had shared the same degree of knowledge with them

What attracts attention is that people always need their knowledge. Whenever people refer to them for a certain matter they get its answer quickly while ahl al Bayt never .needed the knowledge of people

We do not want you to feel this truth with the reports only but also with acts, because acts are very important for you to understand the reality. Now consider carefully the knowledge of ahl al Bayt through these acts: Imam al- Jawâd became Imam while he was seven years of age. He assumed the Imamate and did as his fathers did such as teaching and guidance. The scholars learned from him. For example, ‘Ali b. Ja’far, the Shaykh of the Alawids stood up and kissed the hand of al- Jawad when he came to him and prepared his slippers when he wanted to go out. He (‘Au b. Ja’far) was asked about the Imam after al- Ridâ, peace be on him, he said:” His son Abu Ja’far.” So, it was said to him:” You are an old man, you have a high social rank, and your father was Ja’ far b. “!Mohammed; nevertheless you say these words concerning this boy

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He said:" I do not see you but a Satan." Then he took his beard and said:" My power is useless because Allah has seen him worthy of that (the Imammate) and has not seen this white hair worthy of it."'[۴] Worth mentioning, 'Ali b. Ja'far was the brother of al-Kâzim, peace be on him, and al- Kazim was the grandfather of al- Jawftd. In other words, there was a great difference in age among them. Moreover, 'All learned from his father al-Sâdiq, his brother al- Kâzim, and his nephew al- Ridâ. Therefore, if they (ahl al Bayt) got there knowledge through acquisition, then 'All would be the more knowledgeable than they. And if the Imam ate was achieved according to age, then 'All was the oldest of all .'AlawTds

Besides, al- Jawad parted his father when he (his father) traveled to Khurasan. And al-Jawad was five years old then. So, if ahl al- Bayt got their knowledge through teaching and educating, then who taught al- Jawâd to get that very high position after his father? ?And why the teacher or the educator not be the owner oJ the pQsition

Al- Jawâd died while he was twenty- five years old. And you know that the person who has such an age does not get anything of knowledge even if he spends all this age in seeking it. So, how could al- Jawad become the scholar of the nation and its leader, the teacher of the teachers and their educator? Furthermore, the ShT'a and their scholars .had consulted him since the death of his father al- Rida, peace be on him

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The same state happened to his son 'All al- Hady, peace be on him. Al-Jawad died while his son al- Hady was six or eight years old. So, who taught him and made him occupy that high social position? How did the scholars and the ShT'a consult him during that age. Does the person who has such an age do things well if he gets his knowledge through ?acquisition

Like the other Imams, al- Sadiq did not get his knowledge through acquisition. He did not learn from men or their schools. And if that happened, then from whom did he learn and under whom did he study? History does not tell us that the Imams studied under certain persons even during their childhood. No one has mentioned that they entered schools during their childhood like other children. Consequently, the Imam inherited knowledge from his father from his grandfather from the Prophet from Gibril from Allah, the Exalted. We will discuss al- Sádiq's scientific achievements, his teaching for his students, and the .like

His Scientific School

The way of learning from al- Sadiq and discussing for evidence was not as the way we find today in the Islamic theological centers. Rather, his students, except some of them, believed in his Imamate. As we have mentioned earlier, the Imâmis believe that the knowledge of the Imam did not depend on the idea and ijtihâd (capability for issuing a verdict according to Islamic Law). So, the Imam was asked about the reference. Rather, his knowledge was inherited and divine. Yes, he was sometimes asked about the reason .for the rule. Such questions were asked for learning and advantage, not for discussion

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The non- Imams learned from al- Sadiq because they believed in his greatness, his excellency, and his Imamate.[۵] They regarded their learning from him as a virtue.[۶]

Ibin Abu al- Hadid attributed the knowledge of the four juristic doctrines to him.[۷]

The questioner came to al- Sâdiq to ask him about the difficult matters he met. Most of al- Sâdiq's students brought sheets of paper and ink pots to write what al- Sadiq dictated to them to report it carefully.

If you want to know the degree of al- Sâdiq's knowledge, then think about the great number of those who learned from him. Their number was over four thousand students. Why did they all reported from al- Sadiq and did not report from other than him though there were many scholars during his time?

Imam al- Sâdiq, from whose school that great number graduated, did not teach those sciences for reputation and boasting and honor.

In the mean time, his students learned those sciences to serve religion and the Islamic Law. Whoever broke these aims, al- Sadiq dismissed him from his school.

His Teaching for His Students

Al- Sadiq—had many teachings, lessons, and advice. We will devote special chapters for them. The following are teachings, lessons, and advice for the students of knowledge.

Amru b. al- Muqdâm[۸] said:" When I came to him for the first time, Abfl Abd Allah peace be on him, said to me:" Learn truthfulness before the speech."[۹] I (the author) say: How valuable this advice is!

p: ۱۶۱

He (al- Sadiq) advised his followers to adopt truthfulness and to pay the trust. These things are important for the person to live happily in this world, to be rich and famous. And .people will trust him and accept him for judgment among them

As for seeking knowledge, al- Sadiq has many directions. He, peace be on him, sometimes said:" I like to see the young men of you following two states: either a scholar or a learner. If he does not do (these two states), then he wastes (his time); if he wastes, he loses; and if he wastes, he commits a sin."[۱۰] And he sometimes said:" Seek knowledge and with it adorn yourselves with clemency and respect.[۱۱] Al- Sadiq not only urged his students to seek knowledge, but also urged them to adopt clemency and gravity." Concerning humbleness, he, peace be on him, said:" Be humble for him whom you teach knowledge, be humble for him from whom you seek knowledge, do not be haughty scholars, so, your [falsehood removes your right."[۱۲

I (the author) say: How exact this advice is! And how high for teaching it is! That is because knowledge does not avail its owner nor people unless it is accompanied by humbleness, whether the person who has knowledge is a teacher or a learner. And men abandon the .haughty person, then haughtiness removes his right

Advising those who seek knowledge, al- Sadiq, peace be on him, said:" And do not seek knowledge for three (things): for dissembling, for boasting, and for disputing. And do not seek it (knowledge) for three (things): for seeking ignorance, for abstaining from knowledge, and for feeling shame of people. And preserved knowledge is like the [lamp."[۱۳

p: ۱۶۲

I (the author) say: Indeed, al- Sadiq, peace be on him, wanted seeking knowledge for knowledge and for advantage of the nation. If the person seeks knowledge for hypocrisy or boasting or argument, he will not avail himself nor people. Rather, he will harm himself and people. And if the person leaves knowledge for ignorance and abstaining from knowledge, he will show his foolishness. Also there is no need in shamefulness which leads you to the vice and prevents you from getting the virtue. And people do not avail .themselves with knowledge unless it is spread

Because knowledge is very dear, al- Sadiq urged people to seek it at any cost. In this respect, he said:" Seek knowledge even if you sacrifice your hearts and cover the depth of ".the sea

As knowledge maybe taken from various people, so al- Sâdiq prevented his students from taking it from inappropriate people. He, peace be on him, said:" Seek knowledge from the origin of knowledge. And beware of those who intrude upon knowledge because ".they prevent you from Allah

I (the author) say: We see with our own eyes that the learner adopts the thoughts of his teacher. So, if the teacher is deviated from what is right, surely he will mislead his student. And if the teacher is righteous, he will lead his student to righteousness. That is because .the student imitates his teacher by nature

Al- Sadiq not only urged his students to seek knowledge, rather he wanted them to apply it, peace be on him said:" Learn whatever you want of knowledge, indeed Allah does not avail you with knowledge unless you apply it, because the concern of scholars is to protect (knowledge) while the concern of the foolish is to report (it)""[۱۴] Also he said:" The knowledge which is not put into practice is like the treasure from which (nothing) is spent. (The person) makes himself tired through collecting it (the treasure) while he does not avail himself of it."[۱۵] He said:" The person who knows good but does not apply it is like [the lamp which gives light for people while it burns itself."[۱۶

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He (al- Sâdiq) said:" If the scholar does not put his knowledge into practice, his preachment slips from the heart as rain slips from the rock."[١٧]

Al- Sâdiq showed his students how to memorize what they learned. He, peace be on him, said:" Write (what you learn) down because you do not memorize (it) unless you write (it) down."[١٨]

Some of what he said to al- Mufaddal b. 'Amr is:" Write and spread your knowledge among your brothers. If you are about todie, let your children inherit your books because the time of commotion will come, when they will not like to be with anything except their books."[١٩]

He said:" Keep your books because you will be in need of them."

Al-a Sadiq, peace be on him, did not want the virtue of knowledge for the people of his time only. Rather, he wanted it for every generation and time. Also \he advised his students to add all virtues to knowledge. You will know this through his commandments. Also you will know this through his following words:" If the man of you becomes pious in his religion, becomes truthful in his speech, pays the trust, behaves in a good manner towards people, it will be said that such a person is Ja'fari. Such qualities of his please me; otherwise displeases me. And it will be said that these are Ja'far's manners."[٢٠]

Indeed, al- Sadiq, his grandfathers, and his children did their best to urge the Muslim community to adopt virtues and to prevent them it from practicing vices with various means. But people refused to follow the righteous way.

p: ١۶۴

Al- Sadiq urged Muslims to take care of scholars and have pity on them. So, he, peace be on him said:" Surely, I have mercy on three (persons) and people should have mercy on them: the dear (person) whom abasement has hit, the rich (person) whom need has hit, [and the scholar whom his people and the ignorant have scorned."'[۲۱

Al- Sâdiq, peace be on him, said:" Three (persons) complain to Allah, the Great and Almighty: the empty mosque where its people do not pray, the scholar among the [ignorant and the hanging Koran on which dust has fallen, and which no one reads.'[۲۲

Ishaq b. 'Ammar al- Sayrafa'[۲۳] said:" I said to al- Sadiq, peace be on him: What about standing up for the man?' He, peace be on him, said:' It is reprehensible except for the man in the religion.' And he, peace be on him, said:' Whoever respects a Muslim juriseprudent, Allah will be pleased with him on the Day of Judgment. And whoever insults [a Muslim juriseprudent, Allah will be angry with him on the Day of Judgment."[۲۴

The Tradition

Over four thousand persons reported traditions from al- Sadiq, peace be on him. Writing down (traditions) was before him and it (writing down) became very much during his time. .And the traditions which were reported on his authority were about all sciences

The ShT'a learned traditions from al- Sadiq as those who learned them from the Chief of the prophets, may Allah bless him and his family. That is because the ShT'a thought that al- Sadiq did not create those traditions. Rather, the Prophet had said them. For this reason, the ShT'a learned them from him without any doubt or objection. Also, they asked .him about every thing which they needed. So, his reported traditions have every thing

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If the reporters were over four thousand persons, then what would be the number of the traditions? The biographers have mentioned that Abân b. Tâghlub reported thirty thousand traditions from him, Mohammed b. Muslim reported sixteen thousand traditions from him, and thirty thousand traditions from al- Baqir, and Jabir al- Ju'fy reported a lot of traditions from al- Sâdiq. Then can you count the traditions reported on his authority? Many of these traditions have been lost, and some of them have been neglected. Still, the .traditions which were reported on the authority of al-Sadiq are very many

From the four books Al- Kafi, Man La Yahdarahu Al- FaqTh, Al-Tâhdhlb, and Al- Istibsar, I have collected a part of those traditions which have been reported on the authority of al- Sâdiq, his grandfathers, and his children. These traditions are about etl۱iics, manners, and rules only. Then Mulla Muhsin al- Fayd al- KAshany [۲۵]has collected them in the book Al- .Kafi

Al- Hur al- 'Amily[۲۶] found other suitable books for Islamic rules. He has added their contents to those of the four books mentioned- above. So, he has written his book called 'TafsTl Wasâi'l Al- ShT'a'. So, he has reported eighty tradition books from al- Sâdiq with .out means and seventy tradition books with means

Finally, al- 'Allama (the scholar) al- Nflry MIrza Husayn[۲۷] studied many books. He found them good for issuing Islamic rules. So, he has written his book called Mustadrak Al- .Wasa'il

The above- mentioned books have been specialized to Islamic rules. Ethics and manners have not been collected in the four books except al-Káfi. Most traditions which have been mentioned in these books are on the authority of al- Sadiq, peace be on him. And if you want to count the books on the traditions on the authority of al- Sadiq, his grandfathers, and his children, you will be tired of counting. For example, Shaykh al- Sadflq Mohammed .b. 'Ali b. Babawayh has written tens of books which contain the traditions of ahl al Bayt

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What al- Majlisy has collected in his book Bihar Al- Anwar denotes the plentiful traditions .of Ahl al Bayt

Although this book has strong and weak traditions as the other bi books have, you will find their plenty when you read some volumes of it.[۲۸] It is strange that this comprehensive book does not have all the traditions of ahl al- Bayt So, the great scholar MTrza Mohammed al- Tehrani collected many traditions of ahl al- Bayt in his book called ."Mustdrak al-Bihar

Al- SIdiq, peace be on him, encouraged his companions to report the tradition. In this connection he said to Mu'aâwiya b. Wahab,'[۲۹] the reporter of the tradition:" Whoever is knowledgeable in the religion is better than a thousand worshippers who have neither ".knowledge nor a report

I (the author) say: I do not think that you are astonished at this preference because Allah, the Exalted, wants His servants to avail each other and reform each other. The .worshipper is righteous. And the knowledgeable traditionalist is a righteous reformer

:Islamic Jurisprudence

Fiqh (Islamic jurisprudence) is the knowledge of the branch rules beginning from tahâra (ritual purity) to diya (blood money). These rules are taken from the four proofs. The most important one of these four proofs is the Sunna. The Sunna simply means the traditions of the Prophet and of the members of his House. Of course, this is a ShT'te definition for the Sunna. So, the ShVte juristic books are taken from these four proofs. Al-Sâdiq had more traditions than the members of the House. So, his traditions helped the Muslim .scholars to conclUde most of the Islamic rules

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Not only the ShT'te jurisprudence depended on al- Sâdiq, but also many Sunni jurisprudence, who lived during his time, learned jurisprudence front him. Some of them were Mâlik, Abfl HanTfa, the two Sufyanis, Ayytlb, and so on. Besides, in his book 'Sharh Nahjul Balagha, vol. ۱, p. ۶, b. AbII al-Hadeed has attributed the jurisprudence of the four doctrines to al- Sadiq. And in his book 'Mukhtasar Al- Tuhfa Al- Ithnâ 'Ashariya, p.۸, al- Alttsy says:" And this is Abtl Hanifa, who was among the Sunnis, boasted and said with the most eloquent tongue:' Were it not for the two years, al-Nu'mân (Abü HanTfa) would have perished.' He meant the two years which he (Abfl- Hanlfa) spent to learn ".jurisprudence from Imam Ja'far al- Sftdiq, peace be on him

For this reason, it was natural for Abu Abd Allah, peace be on him, to be the unique jurisprudence in Islam. Many reports and reporters justify his much jurisprudence. And whoever studies carefully the tradition books will know al- Sadiq's many traditions and reporters. Many jurisprudence lived during al- Sâdiq's time. But their reporters were very few. And no one of them reached al- Sadiq's knowledge and jurisprudence. So, al- Sadiq .was ready to answer any question

Fiqh (jurisprudence) is the general system for men. Without it, religion is not known. From here, al- Sâdiq ordered his followers tunderstand religion deeply. He, peace be on him, said:" The tradition about the lawful and the unlawful which you learn from a truthful "person is better than this world and the gold and the silver where in

p: ۱۶۸

Also, al- Sâdiq, peace be on him, said:" Seeking your life in this world should not busy you from seeking your religion. That is because the person who seeks life in this world may achieve it or it may escape him. So, he will be perished by what has escaped him of it ".((life

To urge his companions to understand religion carefully, al- Sadiq said:" Would that the whips were over the heads of my companions to understand the lawful and the unlawful "!deeply

Also, al- SEldiq, peace be on him, said:" Understand religion deeply. That is because [whoever does not understand it deeply then is I'râbi (nomad)."'[٣٠

He (al- Sâdiq) was asked about the word hikma (wisdom) in the following words of Allah, the Exalted, "And whoever is granted wisdom, he indeed is given a great good."[٣١] So, al- [Sâdiq said:" Indeed wisdom is knowledge and understanding religion deeply."[٣٢

Al- Sâdiq thought that the jurisprudent was the person who understood the tradition deeply. So, he, peace be on him, said:" Know the position of our ShT'a (followers) through their good reports from us because we do not regard the jurisprudent of them as a [jurisprudent unless he becomes a traditionalist."[٣٣

Ethics

Ethics was not classified in the beginning. Rather, ethics were derived from the verses of the Holy Koran,[٣۴] from the traditions of the Chief of the prophets and trustees of authority, and from their wise children, peace be on them. The ShT'a beg۶n writing books about ethics during the last years of the second century (A.H.). During those years, Isma'Tl b. Mahran b. Abe NasTr al- SukUny, a Companion of al- Rida' s (peace be on him) and a reliable reporter, wrote a book about ethics. He has called the book 'Sifat Al- '.Mu'min wa Al- Fâjir

p: ١۶٩

In the third century (A.H.), great figures wrote books about ethics. Some of them were Abe Ja'far b. Mohammed b. KJiâlid al- Barquqy. He was among the reliable reporters. His father Mohammed was among the companions of al- Ridâ, peace be on him, and among his reliable reporters. The book of Abu Ja'far was one of the best books. He (Abu Ja' far) died in Qum in the year ٢٧٣ or ٢٨٠ (A.H.). And al- Hasan b. 'Ali b. Shu'ba has written a valuable book about ethics. He has called the book 'Tuhaf al-'Uqfll'. The book has wise sayings, preachments, and ethics. Then writing about ethics spread. So, the reliable person in Islam al- Kulainy, may his grave be fragrant, spent many years writing a book about ethics. He has chosen the most correct traditions in this field. Finally, he was able to write the best book on ethics. He has called the book 'al- Kaft' If you read this book, you .will know the Islamic ethics, the knowledge of al- Sadiq and of ahl at Bayt in this field

Also if you read this book carefully, you will know that it is the best reference for ethics after the Holy Book (Koran), and that it has the words of the very polite Prophet and the words of those who inherited all knowledge and virtues from him. You will know this truth .when you read the chosen words of al- Sâdiq, peace be on him, in this book

Exegesis

There are many sources for exegesis in the words which we have already mentioned about ahl at Bayt. Some exegetes have mainly depended on traditions to explain the Holy Koran. If you want to know something about the words of al- Sadiq, peace be on him, in exegesis, then read the book, 'Majma' Al- Bayan'. Some traditions of al- Sâdiq and the .ideas of ahl at Bayt about, exegesis have been mentioned in this book

p: ١٧٠

Also, there are several books about the verses of rules. The authors have commented on them using the traditions of ahl at Bayt. We can understand the knowledge of ahl at Bayt in the exegesis of the Koran when we read traditions such as:" I am going to leave among you al- thaqalayn, the Book of Allah and my family the members of my-House. If you hold fast to them, you will never go astray after me, because they will not leave each other till they come to me at the hawd (the river in Paradise)". al- Sâdiq himself says:" By Allah, surely I know the Book of Allah from the beginning to the end as if it were on the palm of my hand, in it, there is the news of the sky and of the earth, the news of what had happened, and the news of what will happen, Allah, the Great and Almighty, said: in it (the Koran) "There is explanation for every thina."'[۳۵] Also, al- Sadiq said:" By Allah, we have [all knowledge of the Book.[۳۶

Definitely, an expert in the Koran should be at every time as the tradition of al- thaqalayn denotes this truth. That is because the Koran is a silent Imam. It has clear and difficult verses, abstract and obvious verses, abrogating and abrogated verses, public and specific verses, unlimited and limited verses, and other verses which people cannot understand. Every Muslim sect claims that the Koran is the source of its beliefs and that it has understood its meanings and objectives. Also, every sect produces evidence for that. According to the claim of the followers of these sects, the Koran is the source of the differences among them. Then, who is the decisive arbitrator whose words are able to answer the claims of these sects? Worth mentioning, the tradition of althaqatayn has .denoted that the scholars of the Koran were ahl at Bayt

p: ۱۷۱

So, al- Sadiq, peace be on him, was the scholar of the Koran during his time. Besides, there is no person who claim that there was among ahl at Bayt more knowledgeable than .al- Sâdiq in the exegesis of the Koran and other sciences during his time

Theology

Theology means the science which studies the existence of Allah, His oneness, and His attributes, in addition to Prophethood, the Imamate, and the return. All these matters are studied through the rational proofs based on the correct logical rules. Theology does not mean the debate through which people have lost their way when they depend on some illogical ideas. Some people use such ideas to defeat their opponents when they debate with them. They do not depend on a firm proof nor do they take knowledge from its real .origin

Some traditions dispraise theologians. However, they do not mean them all. Rather, they mean those who learn debate for boasting and overcoming, do not learn knowledge from its original source, and paid no attention to the corrupt results of their debates. However, such traditions praise those who learn knowledge from its original source, build it on right foundations and strong pillars. Also the traditions describes them as the tongues and .guides for the truth and the leaders and propagandists of belief

Amir al- Mu'mintn (Imam 'Ali), peace be on him, was the first to produce rational and material evidence for the existence of Allah. Those who ignored or were ignorant at the knowledge of Abu al- Hasan on Allah were about to doubt his orations about the above-mentioned matters, claiming that people at that time had no knowledge to prove such matters. But they forgot that Imam 'Ali learned his knowledge directly from the Prophet, may Allah bless him and his family, who said:" I am the city of knowledge and 'Ali is its ".gate

p: ١٧٢

The children of Imam 'Ali had the same degree of knowledge about the existence of Allah. So, they taught people what they wanted about the existence of Allah. That is because it is illogical for people to worship the Lord whom they do not know, obey the prophet whothey do not know, and follow the Imam whose position they do not understand deeply. So, to know Allah is the first and the best science. al- sSdiq, peace be on him, said:" The best worship is to know Allah."'[۳۷] Hearing is not one of the rules and fundamentals adopted to know the existence of Allah. That is because the wise men say it is not right for .people to copy others in the rational matters

People may use Koranic verses and traditions as evidence for the existence of Allah. But such verses and traditions guide man to use his intellect or they indicate the instinct like this verse:" Is there doubt about Allah, the Maker of the heavens and the earth?" Such a verse does not force you to believe in the existence of Allaah. Rather, it draws your [attention to that through showing Allah's èreatures like the sky and the earth.[۳۸

When the Prophet and his family produced evidence for these fundamentals, they urged man to adopt the judgment of intellect. Now listen to the following words of al- Sâdiq ,peace be on him, in this respect:" Intellect is the guide of the believer. The pillar of man is intellect. He who does not think does not succeed.[۳۹] If you read what al- Kizim, peace be on him, told Hishâm b. al- Hakam about intellect and the wise, you will know that (a/il a! Bayt) knew the reality of intellect. So, they guided and urged men to make use of its [light.[۴۰

p: ۱۷۳

Ahl at Bayt produced much evidence for these fundamentals (i.e. the existence of Allah, His Oneness, etc.). We may find such evidance in books like 'Nahj at Batagha' by Imam 'Ali, 'Al- Ihtijaj' by al- Tubrisy, 'Islll al-Kâff', 'Al- Tawhid' by al- Sadtiq, the first and the second volumes of 'al-Bihar', and so on.

The following are some brief proofs of al- Sadiq, peace be on him, on the above-mentioned fundamentals.

Existence and Oneness of Allah

Al- Sâdiq, peace be on him, had many proofs about the existence and oneness of Allah, the Exalted. Some of them are: Tawhid al- Mufaddal- It is a group of lessons. Al- Sadiq gave them to al- Mufaddal b. 'Amr al-Ju'fy al- Kuff, who was among the companions who had both action and knowledge. His (al- Sadiq's) message called al- IhlIja which al-Mufaddal reported, too. Al- Mufaddal learned Tawhld (the Oneness of Allah) from al-Sadiq orally and the message through writing. Though al- Tawhid and the message have no strong authority of al- Sadiq, their style indicates that We can mention them both with brief comments, but we wilt exceed our drawn plan. Nevertheless, we will mention some of them lest this book should be empty of these precious masterpieces.

TawbTd al- Mufaddat

In the Mosque of the Prophet, may Allah bless him and his family, al-Mufaddal heard b. Abfl al- 'Awja' and his friend mentioning the Prophet, may Allah bless him and his family. They were astonished at his wisdom and high position. Then they mentioned the existence of Aliah. Ibin Abu Al- 'Awja' refused it (Allah's existence) and claimed that things began through negligence. Their views annoyed al- Mufaddal. He was full of anger. So, he abused b. Abfi al- Awji'. After a debate had happened between them, al- Mufaddl stood up and went to al- Sadiq, peace be on him. He was very sad. In the meantime he was thinking about such atheist ideas from which Islam suffered. When al- Sadiq, peace be on him, saw his sorrowful sight, he asked him about the matter. Al- Mufaddal told him about what he had heard from the atheists and about his debate with them. Then, al- Sadiq, peace be on him, said:" I will tell you something about the wisdom of the Maker, the Great and Exalted, in creating the universe, the beasts of prey, livestock, vermins, birds, every thing with soul of the animals, plants, fruitful and non- fruitful frees, seeds, eatable and

uneatable greens, and all things from which people take a lesson, in which believers trust, and in which the atheists become confused, so come to me early in the morning .tomorrow

p: ۱۷۴

Indeed, al- Sadiq, peace be on him, told al- Mufaddal things which enlightened the proof, made the suspicion clear, and removed the doubt. He showed him words of his wonderful manners and excellent deeds, which perplexed the wise. And he revealed for him some of .his hidden wise sayings of which the wise were not able to reveal

Whenever I (the author) tried to choose some of his masterpieces, I was not able because I have found them all good. I was not able because I have found them in the same color and fragrance. Therefore, I have mentioned the first part of every :masterpiece. And these masterpieces are four. They are

Masterpieces of Tuhid al Mufaddal ١

-١-

Having mentioned the ignorance of the atheists, the factors of their doubt, the creation of this world, and the regulation of its parts, al- Sadiq, peace be on him, said:" Mufaddl, we will start with the creation of man. Take a lesson from it (man's creation). First of all, think of the creation of the fetus in the womb. It is hidden in three darkness: the darkness of the abdomen, the darkness of the womb, and the darkness of the placenta, where it has no ability to seek its food, nor to get rid of the harm, nor to get an advantage, nor to get rid of damage. Indeed some of the menstrual blood flow through its body to feed it as water feeds plants. This continues to be its food. When its creation is perfect, its body becomes strong, its skin becomes strong enough to face the air, and its sight becomes .strong enough to face the light, its mother labors

p: ١٧٥

This annoys it (the baby) very much till it is born. When it (the baby) is born, that blood which feeds it separates from the blood of its mother and goes to her breast. So, the taste and the color turn into another kind of food. It is more suitable for the new born baby. It (the food) comes to it (the baby) when it (the baby) needs it. When if (the baby) is born, it smacks and moves its lips to seek suckling. It (the baby) finds the breasts of its mother like the hanging skin bags because it always needs them. It (the baby) goes on feeding on milk as long as it has a wet body, thin intestines, and flexible limbs. When it begins moving and needs a harder food to strengthen its body, its teeth come out to chew food. It goes on that state till it attains puberty. When he attains puberty and is a male, hair grows on his face as a mark of the male and the honor of the man, which distinguishes him from.the boy and the woman. And if she is a female, her face is without hair so that beauty and .freshness remain to move the males to continue progeny

Mufaddal, take a lesson from the thing which regulate man during these various states. Then, do you think that these states happen through negligence? Do you not think that if blood does not flow through its body while it (the baby) is in the womb, it will fade and dry as plants do when they lose water? If labor does not annoys it when it becomes perfect, will not it stay in the womb just like the dead person in the ground? If milk does not suite it during its birth, will not it die of hunger or feeds on the food which does not suite it and its body does not grow due to it? If teeth do not come out in their limited time, will chewing ?food not be difficult for it

p: ۱۷۶

Or will it not go on suckling, so its body does not become strong and is not suitable for any work, then its mother is busy (suckling) it, paying no attention to other than it of the children? And if hair does not grow on his face in the limited time, will he not stay in the shape of boys and women, so you do not see his loftiness and gravity? So, who is this who takes care of it (the baby) and supplies it with all these needs? Surely, no one but He who creates it when it was nothing, then He (Albrah) takes care of it (the baby) wzzzzhen it becomes a human being. Thus, if negligence creates such a regulation, then intention and estimation may lead to the error and impossibility because they are opposite to negligence. And these are horrible words whose owner is ignorant. That is because negligence does not create correctness and contradiction does not create orderlines. Allah is free from the things they ascribe to Him!" I (the author) say: Indeed, negligence always causes an error as we see with our own eyes. For example, do you think that the water will cover the plants when you direct it for them while you neglect to distribute it equally through the fields? Do you think that the plants will come out orderly when you sow the seeds disorderly? And do you think that you are able to make a chair without an ?order when you collect pieces of wood and join them with nails

p: ١٧٧

Then al- Sadiq, peace be on him, said:" If the baby was born with anderstaflding and intellect, then he would deny the world at his birthday, and would be perplexed when he saw what he did not know, and come to him of which he did not see such as the different pictures of animals and birds in the world and the like which he saw an hour after an hour and a day after a day. We may liken such a baby to a person who is taken from one country to another while he is intelligent. The person becomes perplexed and is not read to learn the words and to accept literature as quickly as the person who is taken while he has no intellect. Then if the baby was born with intellect, he would find it defect when he saw himself carried, suckled wrapped with pieces of cloth, laid out in the cradle. That is .because he is in need of all these things because of the softness and wetness of its body

Then he would find no sweetness and impression which the (normal) baby finds in the hearts. So, it (the baby) comes out to this world while it is stupid and heedless about the things which its family has. Thus, it meets the things with weak intellect and incomplete knowledge. Then it is still increasing its knowledge little by little, thing by thing, and condition by condition, till it gets used to things, practices them, and goes on them. So, it (the baby) comes out of the limit of scrutiny about them and fhe perplexity at them to the action and the movement to get its livelihood with its intelligence and power and to learning a lesson from them (things), obedience, inattention, heedlessness, and disobedience. Also, in this, there are other viewpoints: if the baby was born with perfect intellect and independent on its own self, then the object of the sweetness of the education of children would be futile, the parents would have no interest through educating the children, they would get no charity and kindness from the children due to .their education for them

p: ۱۷۸

Then the children would not get used to their parents neither would the parents get used to their children because the children would be in no need of the education and care of the parenta. So, they (the children) would separate themselves from them when they were born. For this reason, the man would not know his father and mother, and would not abstain from marrying his mother, his sister, and his blood relatives because he would not know them. Such a thing is ugly. And the more uglier thing than it is that when he is born too intelligent to see the forbidden part of her (mothçr). Consequently, how Was everything of creation was established very accurately? And how is it empty of the small ?"and the great error

I (the author) say: Some of this wonderful explanation of the Imam about the phases of the baby is enough, according to the judgment of intellect, to Indicate that the baby has .the Maker who creates it according to knowledge, wisdom, estimation, and arrangement

Then al- Sadiq, peace be on him, mentioned the advantages of weeping of the baby. He mentioned that Such weeping has the ability to dry the wetness of the brain and that such .wetness causes dangers to the eyesight and the body

Then al- Sadiq, peace be on him, mentioned the intimate parts. He denoted that they are suitable for each other. Then he mentioned the parts of the body. And indicated the reason why they were created in such a shape. From here, al- Mufaddal said to him:" My master, some people claim that all these things were created by nature." So, the man said to him:" Ask them about this nature: is it a thing with knowledge and ability to create these things or not? If they claim that it has such knowledge and an ability, then what prevent them from proving the Creator? Because this is His attribute. And if they claim that it creates all these things without knowledge and purpose and its actions are correct and wise, then they should know that these actions belong to the Wise Creator and what they .call nature is His Law which He has decided for all His creation

p: ۱۷۹

I (the author) say: Consider carefully the words of the naturalists. They have adopted the same idea since the time of al- Sadiq, peace be on him, to the present day, as if they had not understood this decisive answer for their claims or they had ignored it to insist on .stubbornness and unbelief

Indeed, the Imam has limited nature between two ideas: either it has knowledge, wisdom, and ability or otherwise. If they admit the first idea, then this is what we prove for the Creator. So, there is no difference between them and us except the name. And if they admit the second idea, then the acts of nature should be disorderly; there is no estimation and arrangement in them like the person who has no ability to understand, see and hear, but we feel that all things in this world are based on knowledge, wisdom, power, and arrangement. Therefore, these acts do not belong to blind, deaf nature, and nature is a thing other than Allah, the Knowing, the Almighty, and the Creator, Besides nature is Allah's Law in His creation, not an independent thing from the Creator of the .universe

Then the main, peace be on him, came BACK to his first speech. Lie spoke about the arrival of the food to the body and how the purified food moves from the stomach to the liver through thin veins which join them. They have been created like the refinery for food. Then the thin veins make the food blood. Then the blood circulates all around the body through the veins prepared for that. Then the Imam spoke about the distribution of the blood all over the body and about the waste materials as if the Imam were a peerless doctor in medicine and a skillful scientist who spent his life in surgery. Rather, through this explanation, the imam has discovered the blood circulation which the Europeans claim that they have discovered. Indeed, the main discovered it before them in about twelve .centuries

p: ۱۸۰

Then the main spoke about the formation of the bodies and their growth phase by phase and about the qualities of man, which Allah has given for him to distinguish him from animals. Then he mentioned the senses which Allah has given for man and the advantages of their present shapes and their different functions. Then he spoke about the signal and the double parts of the body and the reasons why Allah has created them in such shapes. Then the main spoke about the blessings- like food and water-which He has created for man and about their various creation, so they do not resemble each .other

The main, peace be on him, went on speaking to the point: if you saw man's statue engraved in a wall and a person said to you: That statue over there has appeared automatically; no maker has made it, would you accept his viewpoint? So, why do you ?"refuse his viewpoint about this statue and accept it about the living man who speaks

I (the author) say: How strong this proof is! And how lofty this explanation is! And every wise person throughout centuries is about to say: The Imam gave this example for the .people of his time and produced Suitable evidence for it

Masterpieces of Tuhid al Mufaddal ٢

-٢-

Then, on the second day, the Imam told Al- Mufaddal about the second part. It was about the creation of the animal. So, he, peace be on him, said:" We will start with the animal to know its formation as you have known the formation of those things before it. Think of the formation of the body of the animal and its present shape. It is not as solid as the stone. If it (the body) was solid, then it would not bend. Nor is it very soft. If it was so, then it would have no ability to bear (things). So, it was created from soft meat which has the ability to bend. There are solid bones among it. Nerves catch it. And veins tie it and bring it .together. Then, there is the skin which covers all the body

p: ١٨١

Like the bodies of the animals are these statues which are made of sticks, wrapped with pieces of cloth, tied with threads, then they are covered with gum. So, the -sticks represent the bones, the piece of cloth represent the meat, the threads represent the nerves and the veins, and the gum represents the skin. So, if it is possible for the moving animal to happen through negligence, without maker, too. As it is impossible for the statues to happen in such a way, therefore it is impossible for the animal to happen in .such a way, too

After this, think of the bodies of the animals. They were created as the bodies of men were created. They have meat,- bones, and nerves. Also they have ears and eyes. They were created in such a way to help man get his needs from them. If they (the animals) were blind and deaf, the man would not avail himself from them, and they would not behave to achieve his aims. Then they (the animals) were deprived of intellect to obey man, (in other words) they obey him when he makes them very tired and carries a heavy load on them. If a person says:' Man may have some slaves who obey him with severe :tiredness; still they have intellect.' The answer is

Such a class of people is very few, and many people do not obey as the animals do when the latter carry loads, goods, and the like. Then if people carry out such work with their own selves, they will not be able to achieve their other work because they will be in need of my people to achieve the work of one camel or one mule. So, there will be no people to achieve other acts. In the meantime they will be very tired when they try to get their own ".living

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Then the Imam, peace be on him, mentioned the qualities of the three kinds of animal: .Man, the carnivorous, and the herbivorous. Also he spoke about their organs

The Imam tells you about the reason why the eyes are prominent in the face of the animal and why some mouths of them are spilt in the lower part and why their mouths .were not created like the mouths of men, and so on

The Imam guides you to the cleverness of some animals. For example, the ibex which eats snakes does not drink water because drinking water kills it. The Fox lies BACK and swells its abdomen when it becomes hungry to pretend that it is dead. When the prey-bird lands to eat the fox, the fox jumps and catches it, and the like. So, al- Sâdiq, peace be ?"on him, said:" Who has made this trick nature in this animal

Then the Imam, peace be on hima-mentioned various kinds of animal and their qualities .to show the undeniable wisdom of the Creator

Masterpieces of Tuhid al Mufaddal ۳

-۳-

Then, early in the morning, on the third day, al- Mufaddal came to al-Sâdiq, peace be on him. Al- Sâdiq said to him:" Mufaddal, I explained to you the creation of man, what Allah has regulated in him, the various phases of his life, and the lessons which maybe taken from his formation. Also I explained to you the formation of the animal. Now, I will tell you something about the sky, the sun, the moon, the stars, the orbit, night, day, warmth, coldness, the wind, rain, rocks, mountains, clay, stones, minerals, plants, date- palms, trees. Also I will explain to you the proofs about these creatures and the lessons which .man takes from them

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Think of the color of the sky and the exacregulation in it. Indeed, this color is the most suitable of all colors in strengthening the sight. For this reason, the doctors have prescribed it for those whose sight has been harmed. The doctors advise such persons to look at the color of the sky frequently. Also the skilled doctors advise those whose sight is weak to look for a long time at a green container full of water. So, think of the reason why Allah has given the sky such a color. Without doubt this color does not harm the eyes of men when they look at the sky for a long time. Thus, this color, which men have known through reason, careful consideration, and experiments, has indicated strong wisdom in creation to make believers take a lesson from it and to make unbelievers, may Allah .(destroy them; how they are turned away, think of it (the color of the sky

Mufaddal, think of the rise and the set of the sun to cause day and night. If the sun did not rise, the regulation of all universe would be null, for people could not, seek their livelihood and manage their affairs when the world is dark. Besides they would not feel the pleasure of life when they lose the pleasure of light and its essence. The objective of the sun rise is clear; it is in no need of wordiness. Mufaddal, consider carefully the advantage of the sun set. If the sun did not set down, people would have no calmness nor tranquillity, though they are in need of calmness and rest to make their bodies inactive, their senses silent, and to help the alimentary canal to revive to digest the food and to carry it to all parts of the body. Moreover, eagerness (for life in this world) would force them (people) to go on .long working which double damages in their bodies

p: ۱۸۴

For there are many people, if it did not get dark, would have neither calmness nor rest because of eagerness for earning, collecting, and saving up. Besides the earth would become hot because of the permanent rise of the sun. Accordingly, all things on the earth, such as animals and plants, would not live due to the intense heat. So, Allah has regulated it (the sun) with His wisdom to rise for a time and to set for a time. It (the sun) is like the lamp which is raised for a time for the people of the house to fulfill their needs, then it is put out for the same time to be calm and to take a rest. So, though light and darkness are .contradictory, they help each other to reform the world

At the end of this meeting, al- Sâdiq, peace be on him, said:' Mufaddal, think of these drugs and their advantages which Allah has created to cure certain diseases. Some of them- like Shitrij- are applied on the joints to bring out their secretion. Some of them- like Aftiimon- drains the bile. Some of them- like Skabinj- expel the wind. Some of them reduce swellings, and so on. Then who has put these advantages in these drugs? And ?'who has called the attention of men to them

Also al- Sâdiq said:' Know that the rank of the thing is not according to its value. Rather they are two different values in two different markets. The cheap thing in the market of earning maybe expensive in the market of science. So, do not regard as little the lesson taken from the thing whose value is low. If chemists know what is in the human .excrement, they will buy it for expensive prices

p: ۱۸۵

Masterpieces of Tuhid al Mufaddal ۴

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Then, early in the morning, on the fourth day, al- Mufaddal went to al-Sadiq, peace be on him. Al- Sâdiq said to him:" Mufaddal, I explained to you some proofs about the creation and gave you some examples about the exact regulation on purpose in man, the animal, plants, trees, and the like, from which men may take a lesson. Now, I will tell you about calamities and catastrophes which may occasionally occur, and which some ignorant men have used as a pretext to deny the Creator, creatures, purpose, and regulation. It will take us a long time to answer the claims of the Mu'attila, the Manicheanists, the .naturalists

Some ignorant men have advanced these calamities and catastrophes-like the epidemic disease, mildew, cold, grasshoppers- which may occasionally occur as a pretext to deny creatures, regulation, and the Creator. To answer that, we may say: If there was no Creator and Regulator, then why would more and uglier things not occur? For example, the sky falls on the earth and the earth goes in vain. The sun never rises. Rivers and springs become so dry that there is no drop of water (to quench the thirst) of the lip. The winds become so calm that all things become hot and spoiled. And sea water flow over .the earth

Then, why are these calamities and catastrophes not last for ever and not spread all over the world? Why do they occur occasionally and do not take long before they are raised? Do you not see that the world is preserved and protected from these great events of which one is enough to destroy it thoroughly? The world is occasionally hit by these simple catastrophes to punish and to reform people. Then'these catastrophes are raised from them when there is a despair of them. So, the occurrence of these catastrophes is a sermon for people and raising these catastrophes is mercy for them. The Mu'attila, like .the Manicheanists, have criticized these calamities and catastrophes which hit people

They both say: If the world had a compassionate, merciful creator, these hateful things would not take place in it. Those who believe in this idea think that man should live in this world without any disturbance. If this idea was put into effect man would be so insolent and arrogant that no religion would reform him. For example those who live in luxury, greatness, and peace lead such a life. So, they forget that they are human beings or that they are creatures or that a harm or an adversary would befall them. Besides, they forget to have mercy upon the weak, to help the poor, to feel pity for the afflicted, to feel pity for .the weak, and to have affection for the grieved

Accordingly, when the misfortunes hit such people, they learn a lesson from them and know much of their ignorance and heedlessness. Those -who dispraise these painful misfortunes are like the boys who dispraise the ugly, bitter drugs, who are angry when they are prevented from the harmful food, who hate education and work, who like to give all their time to playing and unemployment meanwhile they like to obtain every food and drink. They do not know the bad education and the bad habits that result from unemployment. They do not know the harmful diseases that result from the delicious .food

Therefore, they are not reformed by education, nor are they cured by drugs, even if some ".misfortunes mix with that

I (the author) say: Al- Shdiq, peace be on him, gave examples about the claims of the unbelievers concerning catastrophes and produced clear evidence for that. Then he explained Allah's regulation toward the claims of unbelievers. He said:" How has He (Allah) ordered the weak servant to recognize Him with gentle reason while He does not ?"encompass him

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He (al- Sidiq) answered: He (Allah) has ordered men to recognize Him with what they are able to do- it is to believe inHim, to put His orders into effect; and to refrain from what He has prohibited. In the meantime He has not ordered them to encompass His characteristics. He (Allah) is like the king who does not order his subjects to know whether he is long ar short, and whether he is white or brown. However, he (the king) orders them to yield to his authority and to carry out his orders. Do you not think that the person who stops at the door of the king's house and says: show me your self, otherwise I will not hear your words, will expose himself to punishment? Also the person who does not believe in Allah unless he recognizes His characteristics shall subject himself to Allah's .wrath

I (the author) say: According to these wonderful explanations and plain proofs, al- Sâdiq, peace be on him, finished his lessons which he taught to al- Mufaddal b. 'Amr. So, he (al-Sâdiq), at the end of his speech, said: Mufaddal, learn what I have taught you, be among the grateful (to Allah), be among the praisers of His boons, abe among those who obey His friends. I have explained to you some proofs concerning the creation and given you some examples about the accurate regulation and purpose. Then, consider them ".carefully and learn a lesson from them

".Al- Mufaddal said:" I left my master and I have learned what no one had learned before

p: ١٨٨

I (the author) say! It is incumbent on the masters of knowledge to make use of these great wise sayings as al- Mufaddal did. With these wise sayings, Abü Abd Allah (al- Sadiq) .was able to explain the worldly wise secrets which men cannot understand

These lessons have indicated the wisdom of Allah in His creation. Also they have indicated that al- Sdiq, peace be on him, was aquatinted with the philosophy of the creation. Rather, he was a scientist in the Divine philosophy, theology, medicine, chemistry, and agriculture. Besides he was the most knowledgeable of all men in that which is between .the earth and the sky, and he was able to explain the wise secrets in that creation

(Al- IhIKlja (myrobalan

This kind of Oneness (of Allah) has been called al- IhlTlja (myrobalan), for al- Sidiq, peace be on him, debated with an Indian doctor in whose hand there was a niyrobalan (IhlIlja). That was because al- Mufaddal b. 'Ainr wrote a letter to al- Sdiq that some followers of the religion began to renounce Allah and they produced evidence for that; and he asked him to answer their claims and to produce evidence for them in the same maimer he .followed to refute the claims of those who were before them

So, al- SIdiq wrote a letter to al- Mufaddal. In the letter he denoted as follows:" I have received your letter, so I have sent you, in my letter, a debate which I made with some people of the other thoughts, who have renounced Allah: An Indian doctor came to me frequently. The doctor debated me. One day, while he was powdering a myrobalan (Ihlilija) to make a medicine for me, he debated with me. Among his claims is that the world has been one tree grows and another dies, and one person is born and another dies. Also he claimed that I have no evidence for my knowledge which I .have taken from Allah. He claimed that the later generations took knowledge from the earlier ones, and the young took it from the old, and the different things, the hannonious ones, the hidden things, and the apparent ones are all known through the five senses- sight, hearing, smell, taste, and touch. Then he led his thinking according to the origin he established. He (the doctor) sakk' No one of my senses has fallen on a creator leading my heart to deny '.Allah, the Exalted

Then he said:' Tell me, what is your evidence for the recognition of your Lord whose divinity and power you have described, for the heart knows all things through the proof ?'(i.e. the senses) I have described to you

I (al- Sâdiq) said:' Through the reason in my heart and the evidence I produce for His (Allah's) recognition'. He said:' How does what you say happen, and you know that the heart knows nothing but through the senses? Have you heard His Words with your ear? Have you smelt him with your nose? Have you tasted him with your mouth? And have you touched him with your hand? Have you used all these senses to establish knowledge in ?'your heart

I (the author) said:' You have renounced Allah, for you have claimed that you cannot feel him with your senses with which you know things, while I have believed in him. Then, do you think that one of us is right and the other is wrong?' He said:' No.' I said:' Do you worry a bout me because of ahe things which I uses to make you afraid of the punishment of Allah?' 'No,' he said. I said:' Do you think that I will be safe of Allah's punishment because I have believed in him, while you will suffer His punishment because of your unbelief and denial?' 'Yes,' he said. I said:' Which of us is worthier of resolution and nearer to safety?' He said:' You, but you claim and doubt about your matter, while I am sure and confident of mine, for Ida not think that my five senses have perceived Him, and the thing which my senses do not perceive is not existent as I think.' I said:' When your senses are unable to perceive Allah, you have denied him, while I have believed in Him when my senses are unable to perceive Him.' 'How is that;' he asked. I answered:' Because every thing which has a form and the eye attains and the senses perceive is not Allah, for He (Allah) does not resemble creatures moving through the change and disappearance, and every thing which resembles the change and disappearance is like '.them, and the creature is not like the creator nor is the recent like the Eternal

p: ١٩٠

Then, al- Sadiq, peace be on him, said:' I said to him (the doctor): Tell me, have you seen all directions and reached their ends?' 'No,' he said. I (al- Siiq) said:' Have you ascended to the sky which you see? Have descended to the lower part of the earth and wandered about its regions? Have you waded into the plentiful water of the seas? Have you penetrated all the directions of the air? do you know that all these (places) are empty of a wise, knowing, discerning regulator?' He (the doctor) said: 'No.' I (al-Sadiq) said:' Then how do you know that there is no creator? That which pour heart has renounced maybe in some of what your senses have not perceived and your knowledge has not encompassed?' He said:' I do not know, there maybe a regulator in what you have '.mentioned, and I do not know that he maybe not in a thing of these things

I (the author) say: People may imagine that the words of al- Sftdiq denote that there is God with body, for he (al- Sadiq) endorsed that He (Allah) maybe found in a certain direction, and this is among the qualities of the body. However, al- Sadiq protested against the doctor who wanted to conclude non- existence after existence. Also al- Sâdiq wanted to refute the doctor who claimed that there was no God. So, al- Sadiq wanted to indicate to the doctor that Allah was possible to be found in the direction which the doctor did not reach. Accordingly, the possibility of the existence of Allah in a certain direction is enough to refute the doctor who claimed that there was no God. This proof forces the opponent to give up his idea and to refute his proof. Also this proof denotes that al- Sadiq did not want to prove that Allah was in a certain direction. Moreover, we have understood that al-Sâdiq refused the recognition of Allah through the senses. So, the thing which is .found in a certain place is perceived with the senses

p: ١٩١

Then, al- Sadiq, peace be on him, said:' I said (to the doctor): As you have gone out of the idea of denial (of Allah) and come into the idea of doubt, I hope that you will come out of this idea to recognition (of Allah).' He (the doctor) said:' Doubt has entered (my heart) because of your question about that which my knowledge has not encompassed. However, how can I be certain of what my senses have not perceived?' I (al- Sadiq) said:' Through your myrobalan (Ihlllija).' He said:' Therefore, this (myrobalan) underlines the '.proof, for it is among the medical rules for which I yield

Then, al- Sadiq began putting questions before the doctor concerning the creation of the .myrobalan and concerning similar things in the world

However, the doctor tried to escape from the answer because he did not want to admit that the creation of the myrobalan indicated the creator. Al-Sadiq went on putting questions before the doctor till he forced him to confess that the myrobalan came out of a .tree

Then al- Sadiq said:' Have you seen the unripe myrobalan? Do you know that it is water in its calyx? Do you know that it has no pulp nor flesh nor skin nor color nor taste nor solidity?' He (the doctor) said:' Yes.' Al-Sadiq, peace be on him, said:' I said to him: If the Creator did not dilute that thin water which is like the mustard in littleness and simplicity, did not strengthen it with His power, did not create it with His wisdom, did not estimate it ?'with His estimation, then do you know that the water will increase and overflow its calyx

p: ۱۹۲

He (the doctor) said:' From thdescription of its (the myrobalan) tree, its creation, its fruit, its growing parts, and its detailed formation, you have taught me the clearest proofs about the recognition of the Creator. Your are right when you have said that the things are created. However, I do not know. Perhaps, the myrobalan and things have created '.themselves

Then al- Sadiq, peace be on him, proved to the doctor that the myrobalan was created because it was precaded by nonexistence, and because its creation indicated that it had a .creator, and so on

Al- Sadiq went on speaking with the doctor, the axis of their speech was the myrobalan, till he forced him to confess the One Creator. Then, al-Sadiq debated upon stars and .astrologers with the doctor

Then, al- Sâdiq went on explaining to the doctor the proofs for that wise Creator through .His creatures, such as the sky, the earth, trees, plants, animals, and the like

Then, al- Sâdiq explained Allah's attributes, such as mercy, knowledge, power, hearing, [sight, compassion, will, and so on.[۴۱

I (the author) say: I have mentioned the subjects of the letter, not the letter itself because I wanted to conform to abridgment. Apart from the strong proof and the good explanation, the letter has various kinds of knowledge. The axis of the debate in it was the myrobalan, which is the weakest and the smallest of all creatures in size and .importance

His Brief Proofs on the Existence and Oneness of Allah

p: ۱۹۳

The plentiful talents are known through the ability of explanation. Al. Sadiq sometimes gave detailed proofs, as in 'Tawhid Al- Mufaddal', sometimes giving brief proofs with full meaning. For example, when he was asked about the evidence for the Creator, he [answered:" As long as men have needs."[۴۲

I (the author) say: What brief this sentence is! And what great proof it is! That is because men always face many needs. These needs indicate that they always' search for an authority to fulfill their needs. And these needs indicate that this authority is One; .otherwise the movement and regulation of the universe is disorderly

One day, Hishfim b. al- Hakam asked al- Sadiq:" What is the proof that Allah is one?" Al- [Sadiq, peace be on him, answered:" The united regulation and the perfect creation."'[۴۳

I (the author) say: Indeed, each one of these two phrases is enough to be a separate proof. That is because the united regulation is evidence for the oneness of the Regulator, for if there were two or three regulators in the cosmos, surely they would conflict with each other, so there would be no connected regulation. Also the Perfect creation is another proof for the oneness pf the Regulator, for the equal regulators are not always in agreement on everything as it is in the persons who run a certain country. When they disagree even for a while, they corrupt the creatures, then where is the perfect Creation? .So, the perfect creation is a separate proof, too

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Abu Shakir al- Daysani asked al- Sidiq:" What is your proof that you have a Creator?' Al- Sfldiq, peace be on him, said:" I have found myself before two ideas- either I have created it or other than me has created it. If I had created it, then I would be before two Ideas- either I created it and it was existent, surely it would be in no need of its creator because of its existence •or it was nonexistent, surely you know that the nonexistent cannot create anything. So, the third idea has been proved, which is that I have a creator, Who is the Lord of the worlds."[۴۴]

One day, al- Sadiq, peace be on him, asked b. AbG al- 'Awja':" Are you created or not created?" - Ibin Abfl al- 'Awja' said:" I am not created." Al-Sadiq, peace be on him, said to him:" Describe to me, If you were created, how would you be?"

Ibin Abii al- 'Awja' lowered his head for a long time. He was not able to answer. There was a piece of wood in his hand. He began playing with that piece of wood and saying:" Long, wide, deep, short, moving, motionless, all these are among the qualities of his creation." Al- SSdiq, peace be on him, said to him:" If you do not distinguish the qualities of the created from the qualities of the non created, then regard.yourself as created." Ibin AbO al- 'Awja' said:" You have asked me a question of which no one had asked me before, and no one will ask me after you."[۴۵]

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Negation of Body

Perhaps, some unbelievers have originated the suspicion of body. Then, it has crept into the beliefs of some Muslim sects who depend on the surface meaning of the religion. When those unbelievers were unable to abolish the religion through spreading unbelief, they have inserted their atheistic beliefs into the religion, for we have found my answers to their beliefs at that time, and we have read about them very much through the questions put before al- Sadiq, peace be on him. Concerning this misleading idea, he said:" The body has limits, and the form has limits and an end. What is subject to limit is also subject to growth and decay, and what is subject to growth and decay must be a created ".object

The questioner said:" What shall I (the author) say?" Al- Sadiq, peace be on him, said:" He (Allah) is neither body nor form. He embodies all bodies and forms all forms. He can neither be analyzed nor limited. He grows not, nor does he decay. If the fact was as they say, then there would be no difference between the Creator and the created, the Maker and the made. However, He is the Creator and the Maker, and He Who makes distinction and differentiation (between HinU and that to which He has given body, form and [molding, for nothing resembles Him nor does He resemble anything."'[۴۶

I (the author) say: This description is about to flow softness and gentleness with the .strong proof and the firm structure. Its clearness is in no need of explanation

Also al- Sâdiq said:" Whoever claims that Allah is in a thing or on a thing or moves from a thing to a thing or a thing is empty of Him or thing contains Him, Surely describes Him with the qualities of creatures, while Allah is the Creator of every thing. Allah is not measured with the measure nor is he likened to men. There is no place empty of Him nor does a place contain Him. Allah is near in His farness, far in His nearness. Such is Allah, our Lord. [There is no god but He."[۴۷

I (the author) say: How wonderful this description of al- Sâdiq, peace be on him, is. How exact the meaning of his words is!" He is near in His farness, far in His nearness!" To .recognize these words need wide mercy and innate

In this connection, many traditions have been reported on al- Sádiq's authority. However, we have contented ourselves with the above-mentioned traditions from him. The only thing which we must know is that the judgment of reason needs negation of body and form from Allah, may His Entity be hallowed. The theological books have fully explained this subject. The Prophet and his family underlined it, too. That is because they frequently guided men to the judgment of reason. Many traditions have been reported on the authority of the master of the apostles (i.e. Prophet Mohammed), may Allah bless him and his family. These traditions denote that Allah has no body nor form, no throne nor hand, etc. Also these traditiOflS have ordered Muslims not to depend on the surface meaning of some verses which underline that Allah has a throne, a hand, and so on. Some of these .verses are:" The Beneficent God has firmly sat on the Throne

This verse should be understood as follows:" The Beneficent God is in firm power." Also " consider these verses:" The hand of Allah is above their hands." (i.e. The power of Allah is above their power.) "Whither you turn, thither is Allah's purpose.) Ibin Abbas said:" A Jew cNa'thal came to the Prophet, may Allah bless him and his family, and said:' Mohammed, I want to ask you about something always sound in my mind. If you answered them, I would be a Muslim." The Prophet said:' Abii 'Amara, ask.' The Jew said:' Mohammed, describe your Lord to me.' The Prophet, may Allah bless him and his family, said:' The .Creator cannot be described except with that which He has described Himself with

How can the Creator be described, while the senses are feeble to attain Him, imaginations (are feeble) to get Him, ideas (are feeble) to limit him, eyes (are feeble) to encompass him. Far be He from what the they describe. He is far in His nearness; He is near in His farness. He originated modal existence, but He Himself is without modality. And He originated space, but He Himself is spaceless. So, He is One and Self- dependent. He has described Himself. The describers cannot encompass His attributes.' He begets "'.not, nor is He begotten. And none is like Him

The Jew said:" Mohammed, you are right. Inform me about your words:' Allah is one. "'.Nothing resembles Him. So, His Oneness is like the oneness of man

The Prophet, may Allah bless him and his family, said:' Allah is one with one meaning, while man is with dualistic meaning- substance and accident, body and soul. So, the likening is in meanings only.' The Jew said:' Mohammed, you are right.""[۴۸]

I (the author) say: These words of the Prophet, may Allah bless him and his family, clearly deem Allah for above the qualities of creatures. In the Koran, Allah says:" Vision comprehends Him not, and He comprehends (all) vision."[۴۹]

The Qualities of Occurrence

lhere are qualities that need occurrence like space, time, modality, direction, movement, mobility, and the like. According to the surface meaning of some verses, some people imagine that these qualities are of the body. So, al- Sadiq, peace be on him, refuted such claims with his strong proofs. Also some people think that Allah is body depending on His Words in His Glorious Book:" Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them."'[۵۰] In respect these Words of Allah, Abu Abd Allah (al- Sâdiq) said:" Allah is a Unity in His entity, Allah different from His creatures and so has He described Himself. 'And Allah encompasses all things'. Everything is under His full supervision, control and power.' 'From Him is not hidden, the weight of (even) an atom in the heavens and nor in the earth, nor is there aught less than this and nor aught greater.' Allah encompasses all things (and nothing can be hidden from Him) with His full supervision and knowledge and not by His entity, since the space (which encompasses everything materially) is confined to four boundaries. If Allah had encompassed all the things by His Own entity, He Himself would have been subject to the limits of the boundaries."[۵۱]

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In another tradition, al- Sadiq (peace be on him) says:" Whoever claims that Allah is from something۴aas determined Him as being originated (after non- being). Whoever claims that Allah is inside something, has determined Him as being confined. Whoever claims that Allah is on something has determined Him as something which can be carried."[۵۲]

Mohammed b. al- Nu'man asked al- Sâdiq about the following Words of Allah, the Exalted:" And He is Allah in the heavens and in the earth."[۵۳] al-Sadiq, peace be on him, said:" Such is Allah everywhere." Mohammed asked:" With His Entity?" al- Sâdiq, peace be on him, said:" Woe unto you! Indeed, places have boundaries. If you say that Allah is inside a place with His Entity, then you should say that Allah is inside boundaries and the like, while Allah is totally different from His creatures. He encompasses what He has created (with) His knowledge, power, encompassment and authority. His knowledge of that which is in the earth is not less than (His knowledge) of that which is in the heavens. Nothing is far from Him. All things are equally known, controlled, owned, and encompassed by Allah."[۵۴]

Sulayman b. al- A'mash[۵۵] asked al- Sâdiq:" Is it possible to say that Allah is inside a place?" Al- Sâdiq, peace be on him, answered:" Allah is far above that. If He was inside a place, he would be originated, for the thing which is inside a place needs the place. Need is not among the qualities of the Eternal."[۵۶]

p: ۲۰۰

Al- Sadiq said to Abu Basir'[٥٧] :" Indeed, Allah, the Blessed and Exalted, cannot be described with time, space, movement, and stillness. Rather, He is the Creator of time, [space, movement, and stillness. Allah is very far above what they say."[٥٨

Al- Sadiq, peace be on him, said to Abd Allah b. Sanfln[٥٩]:" Allah cannot be described in terms of any modality, space, and direction. How can I describe Him in terms of any modality when He Himself has created modal existence, so that it has come into being and we have known a modality through the modal existence which He had fixed for us. How can I describe Him in terms of the space since He Himself had made space, so that it (the space) has come into being and we have known space through the space which He had fixed for us. How can I describe Him in terms of direction when He Himself has made direction, so that it (direction) has come into being and we have known direction through the direction which He had fixed 'for us. Hence, Allah, the Blessed and Exalted, is inside "'.every place but is out of every thing. 'The eyes attain Him not, but He attains the eyes

I (the author) say: The meaning of modality, space, and direction is a question or an .answer about the possible things which can be measured

When people ask about the modality and space of Allah, then he will have a modal existence and space. And when they ask about Allah's direction, then He is inside a place. If Allah is such, then eyes attain Him, for the eyes attain the possessor of the body which .is inside a certain place, white the eyes attain Allah not but He attains the eyes

p: ٢٠١

During a conversation, b. Abu al- 'Awja[۶۰] said to al- Sadiq, peace be on him:" You have mentiQned Allah and (in this way) you have made a reference to (something) absent and unseen." Abu Abd Allah (al- Sadiq) said:" Woe unto you! How strange! How can He, Who is a witness to His creatures, Who is nearer to them than the jugular vein, Who hears their talking, sees them in their person and knows their secrets, be absent and unseen?" Again, b. Abu al- 'Awja' asked: "Is Allah at every place? When He is in the heavens, how can He be on the earth? And when He is in the earth, how can He be in the heavens?" Abu Abd Allah (al- Sadiq), peace be on him, answered:" You have kept in your view the attributes of the created which occupy the space to which they are transferred, vacating the one they are transferred from, without knowing what happened to the former space. There is no space without Allah of the highest eminence and Monarch to be obeyed, Whom no space [can confine and Who in relation to one place is not nearer than another."'[۶۱

I (the author) say: Many traditions have been mentioned on the authority of al- Sfldiq. They all indicate that Allah, the Exalted, is far above the attributes of His creatures. .However, I have confined myself to the above-mentioned ones

Eyes Attain Him not

Some Muslim sects think thateyes can attain Allah in the hereafter only, or both in here and in the hereafter. However (ahl a! Bayt), especially al-Siiq (peace be on him), did their best to abolish this attribute and to underline that eyes could not attain Him. The following .are some proofs of al- Sâdiq in this respect

p: ۲۰۲

Hishâm said:" I was with al- Sftdiq, peace be on him, when Mu'Awiya b. Wahab and Abd al- Malik b. A'yun[٦٢] came to him. Mu'awiya b. Wahab asked al- Sâdiq:' Son of Allah's Apostle, may Allah bless him and his family, what is your viewpoint about the tradition which says that Allah's Apostle, may Allah bless him and his family, had seen his Lord? How did he see him? And what is your viewpoint about the tradition which says that the believers will see their Lord in Paradise? How will they see Him?' Al-Sadiq, peace be on him, smiled and said:' Mu'àwiya, it is ugly that the man who becomes seventy or eight years oa'age, lives in Allah's Kingdom, and eats from His boons, but he does not know '.Allah totally

Then, al- Sadiq, peace be on him, said:' Mu'flwiya, Mohammed (may Allah bless him and his family) had not seen the Lord, the Blessed and Exalted, through the faculty of sight. Vision is of two kinds: the vision of the eye, and the vision of the heart. Whoever means the vision of the heart, then is right. And whoever means the vision of the eye, disbelieves in Allah and His verses due to the (following) tradition of the Prophet, my Allah bless him and his family:" Whoever likens Allah to His creatures disbelieves (in Him)." My father told me on the authority of his father on the authority of al- Husayn b. 'Ali, peace be on them, who said:" The Commander of the Faithful (i.e. Imam 'Ali) was asked:' Brother of Allah's ?Apostle, may Allah bless him and his family, have you seen your Lord

p: ٢٠٣

He said:' How do I worship Him Whom I have not seen, the eyes have not seen Him with ' the faculty of sight, but the hearts have seen Him through the realities of belief.' If the believer saw his Lord with the faculty of sight, then everything seen by the eye and vision is created. So, it is inevitable that the created have a creator. Therefore, you have made Allah originated and created. Whoever likens Allah to His creatures adopts a partner with Him. Woe unto them! Have they not heard the Words of Allah, the Exalted:' The eyes attain Him not and He attains (all) eyes,"[۶۳] and His Words:' You cannot (bear to) see Me. but look at the mountain, if it remains firm in its place, then you will set Me; but when his Lord manifested His glory to the mountain He made ii crumble.[۶۴] Though Allah's Light was as little as the light which passes through the eye of the needle, It made the mountain crumble and Mtisâ fell down in a swoon. 'Then when he (Musa) recovered, he [said: Glory be to You, I turn to You, and I am the first of the believers.'[۶۵

Then he (Imam 'Ali), peace be on him, said:" The best duties imposed on man are: (man) should know the Lord, and acknowledge that he is the servant of Allah. The least necessary knowledge of the Lord is that (man) should know that there is no god but He, He has neither like nor peer. He (man) should know that Allah is eternal, positive. He is an entity not annihilate and verily nothing is like Him. He is described without like. Nothing resembles Him. And He is hearing, seeing. After Him (Allah), is the knowledge of the Prophet and to acknowledge his Prophethood and what he has brought such as the Book, the Order, and the Prohibition are all from Allah, the Great and Almighty. After him (the Prophet) is the knowledge of the Imam whom you follow through his favor, attribute, and name during hardship and ease. The least necessary knowledge of the Imam is that he is like the Prophet except the degree of the Prophethood. The Imam is the inheritor of the Prophet. To obey the Imam is to obey Allah and to obey Allah's Apostle. (Men) should yield .to his orders, to consult him, and to carry out his words

p: ۲۰۴

Then, al- Sadiq mentioned the Imams and their names to Mu'awiya. Then, he said:" Mu'Awiya I have made an origin to you in this (religion), then act according to it. If you had died following your beliefs, your consequence would have been the worst one. So, do not .be deceived by the words of those who say that the eye can attain Allah

Then, al- Sâdiq mentioned to Mu'awiya the hateful false things which they have ascribed .to prophets in general, the Prophet in private, and (Imam) 'Au, peace be on them all

This is some of what has been mentioned on the authority of al- SAdiq on the impossibility of seeing Allah by the eye. Also al- Sadiq, peace be on him, had wa idea in every chapter on the Oneness of Allah and in every verse of the allegorical verses. What we have .mentioned is enough to explain the subject

Medicine

Allah, the Exalted, has sent down the Book (the Koran) to explain every thing. The Book hasa brought medicine together in two words as they say. They are the following words of Allah, the Exalted:" Eat and drink and be not extravagant."'[۶۶] Then no wonder when the scholars of the Koran become scholars in medicine, too. Their explanations on the natures of things, moods, advantages, harms, show us that they had this science. Some of the earlier scholars have collected many of their (the Imams') words on this science and called them 'the Medicine of the Imams' (Tib al- A'imma). I think this book is not found today. However, al- Majlisi, may his grave be fragrant, has reported many things from the book in his book 'Bihar al-Anwâr'. Also al- Hur al- 'Aniili has reported things from '.it in his book 'al-Wasâ' ii

p: ۲۰۵

The traditions which have been mentioned in Tawhrd al- Mufaddal on the advantages of drugs and knowledge of al- Sadiq in the members of the body indicate that al- Sâdiq had knowledge in medicine. Also, his debates, which will be mentioned in the following chapters, indicate that, too. The author is able to write a book on what has been mentioned on the authority of al- Sâdiq concerning the characteristics of things and their advantages, the treatment of diseases and aches, and diet and prevention. They (al-Sadiq's traditions) are lying about the tradition books, and the like. Perhaps, no one had discovered these traditions before contemporary science. For example, fever is treated with cool water. Some people mentioned toaá۱- Sâdiq. So, he said:" We, the members of the house, treat ourselves with cool water." Concerning washing fruits, he said:" Every ".fruit has poison. When you bring fruit, dip them into water

.See 'al- Wasâ'iI', ۳, ۲۷۶-۳۱۱, chapter on Food and Drinks

(Al- Jafr (Divination

In Arabic al- Jafr means a full grown he- goat. Perhaps, in the beginning, this science was written on the skin of a full grown he- goat. Divination (al-jafr) is the science of the letters with which the future events are known. It has been mentioned on the authority of al-Sâdiq, peace be on him, that they (ahl al Bayt) had divination (al- jafr). Al- SSdiq explained divination (al- jafr) as a container from Adam. In it (the container) was the knowledge of the prophets and the knowledge of the scholars from the children of Israel, who died. Many traditions have been mentioned on the authority of ahl al Bayt on divination (al-jafr) which they had. Although we do not know the meaning of this science thoroughly, we know, through the traditions which have mentioned it, that it is a good science Allah gave to (ahl al Bayt). Many traditions have been mentioned in 'al- KM' on divination (al-jafr) .which (ahlalBayt) had

p: ۲۰۶

Some Sunni scholars have mentioned that al- Sadiq, peace be on him, taught (his companions) divination (al- jafr). For example, al- Shiblanj has mentioned that in his book 'NOr al- Absflr', p.١٣ ١. In his book 'Adab al-Khtib', b. Qutayba has said:" Imam Ja'far al-Sadiq b. Mohammed al-Biqir has written the book of divination (al- jafr). In the book, there is what they (people) need on this science till the Day of Judgment. AbO al- 'Ala' al-:Ma'arri has mentioned divination (al- jafr) as follows

It has been mentioned in the book 'al- Fusül at Muhima': Some scholars have mentioned that the book of divination (al- jafr) which is in Morocco, and which banu (the sons of) Abd al- Mu'min inherited, belongs to Ja'far al- Sfldiq. The book is regarded as a laudable act .and an outstanding merit for al- Sâdiq

Chemistry and Jibir bin Hayyan

Many authors have mentioned the knowledge of al- Sadiq, peace be on him, in chemistry. Also they have mentioned that his student Jâbir b. Hayyân al- ٥٠ff al- TartOsi learned this science from him. Jabir has mentioned five hundred treatises of one thousand pages on [chemistry. These treatises included the treatises of Ja'far al- Sâdiq, peace be on him.[۶٧

The earlier and the contemporary orientatists have said many words concerning JâbTr. In his book 'al- Fihrast', pp. ۴٩٨-۵٠٣, b. al- Nadlm has mentioned Jabir and spoke at great length about him. Also he has mentioned his books and treatises on various sciences, such as chemistry, medicine, philosophy, theology, and the like. Of course, no one, during his normal lifetime, is abld to write such sciences but those unique ones who are granted sharp wit and cleverness, and who are absorbed in writing. Also b. al- Nadlm has mentioned that Jabir has writings on the Shl'te doctrine. Then JaLbir became a ShVte. Perhaps, Jâbir learned these sciences from al-Sadiq and al- Sadiq depended on his .evidence for Jabir's Shiism

p: ٢٠٧

The author of the book 'al- DhatVa', ۲, pp. ۴۵ ۱-۴۵۲, when he has mentioned Jbir's book called 'al- I'Dâh' in chemistry, has regarded Jbir as one of the ShT'te authors.

When you skim through Jabir's treatises which have drawn the Oflentals' attention, you wilt be sure of his Shiim and that he learned these sciences from al- SOdiq. For he obeyed al- Sfldiq and followed his ideas, and that yoa will know that Jâbir not only learned chemistry from a!- Siiq but also theology and the like.

Muslim authors have admired Jbir's rank and regarded him as an object of pride of Islam because he has written over three thousand books and studies.

The oriental ists have regarded as great that a Muslim Arab, who belonged to the people of the second century (A.H.), had such correct ideas, and his theories have become the general bases on which old and modern chemistry has stood. So, the orientalists have discussed Jabir's books at random. They sometimes doubt his existence, sometimes his time, sometimes the books which has been ascribed to him, sometimes what he reported on the authority of his teacher al- Sfidiq (peace be on him), and sometimes classification plan and style, and so on.

The writer Isma'?۱ Muzhir, the Owner of 'al- 'Ustir' Magazine, refuted the doubts and the claims of those oriental ists. Also Dr. Ahniad Zaky Satih scientifically refuted their doubts and claims through his writings in the 'al-Risâla' Egyptian Magazine, ۸th year, pp. ۱۲۰۴-۱۲۰۶, ۱۲۳۰-۱۲۳۷, ۱۲۶۸-۱۲۷۰, ۱۲۹۹-۱۳۰۲.

p: ۲۰۸

JAbir declared his Shiism several times. Generally speaking, Jabir was a ShVte. He was excellent in many sciences, such as theology, philosophy, medicine, physics. His ideas have become the general foundations of chemistry, for he learned this science from its .correct origin, namely Imam al- Sadiq, peace be on him

Other Sciences

We have mentioned some of al- Sadiq's sciences, and people have learned these sciences from him. However, this does not mean that al-Sadtq had only the above-mentioned sciences. Rather, according to the Imami idea the Imam should know everything, should be the most knowledgeable of all men in every science, art, and lamiguage as the judgment of reason needs[۶۸] . When we consider the traditions carefully, without proving the Divine Imamate to him, we will understand that there was in every time, a scholar in the Book and the Sunna belonging to the members of the House (ahl al Bayt) as it in the tradition called al-thaqalayn (the two valuable ones- the Koran and ahl al Bayt). The scholar in the Book,a which has been revealed to the Prophet to explain every thing, should be knowledgeable in every thing. As long as the Book is existent, the scholar, who belong to (ahl al Bayt), is existent till the day of Judgment. So, the scholar during the lifetime of al- Sadiq was he himself, for there was no one from (a/mi al Bayt) more knowledgeable than him during that period. Also his traditions are .strong evidence for his knowledge

p: ٢٠٩

Accordingly, al- Sidiq was the scholar of (a/mi al Bayt) during his lifetime. Besides, he was the most knowledgeable one in the Book, which cofltRiflS all sciences and arts. So, we have confined ourselves to the foregoing examples about al- Sadiq's knowledge, and there is no need to mentiofl other examples about his knowledge in the other sciences. Then, no wonderwhen we read in a tradition that al- Sldiq spoke to the Persians with their language and other peoples with their language, and that he debated with the people of every science and art and overcame them. For examnple, he debated with the doctors, .and so on. Many traditions have underlined that

Footnote

.Fatir: ۲۸ ۱

ThrThh Baghdad: ۲/۳۷۷. Kanzal-'۱JmaI: ۶/۱۵۶ ۲

.Ahmad b. Hanbal, Al- Musnad: ۴/۳۶۶ ۳

.Al- Tirmidhy, Al- Salith: ۲/۳۰۸

.Al- Kashy, Al- Rijal: ۲۶۹-۲۷۰' ۴

.Tahdhib Al- Asma' wa Al- Lughat. Yanabi Al- Mawada ۵

.Mataljb Al- Sa'Ol ۶

.SharhNahj Al- Balagha ۷

.We will mention him with his famous reporters ۸

.al-Kafi ۹

.Shaykh al- Sadaq. al- Majalis, Majlis no. ۱۱ ۱۰

.Al- Kaft: ۱/۳۶/۱ ۱۱

.Shaykh al- Sadllq, Majlis no. ۱۷, Bihar Al- Anwar ۲/۴۱/۲ ۱۲

.Al- KaiY: ۱/۳۵/۵ ۱۳

.Bihar Al- Anwar: ۱۷/۲۷۰' ۱۴

.Ibid: ۲/۳/۵۵ ۱۵

.Ibid: ۲/۳۸/۵۶ ۱۶

.Ibid: ۲/۳۹/۶۸ ۱۷

.Al- Kafi ۱۱۵۲/۹ ۱۸

.Ibid: ۱/۵۲/۱۱ ۱۹

.Ibid: ۲/۶۳۶ ۲۰

.Al- Sadaq, al- Khisal, ۸۷' ۲۱

.Bihar Al- AnwTha: ۹۲/۱۹۵ ۲۲

.We will mention him in the chapter: The Famous Reliable Reporters of Al- SHdiq ۲۳

.Bihar Al- Anwar: ۴۷/۴۴/۱۳ ۲۴

p: ۲۱۰

He has many valuable books. It is said that they are about a hundred books. Some of ۲۵
them are Al- WIll, Al- SIll, Al- Shall, Al- Mahjja al-Baydff', Al- HaqK'iq, MalatTh Al- Sharli',
.‘Ilm al- Yaqeen, and so on. He died in the year ۱۰۹۱

His name • was Mohammed b. al- Husayn b.' ‘Ali al- Hur al- ‘Imily. His book Al-WasI'il is ۲۶
the most valuable book in classification. He finished the book on Rajab ۱۵th, in the year
۱۰۸۲ A. H. He has another book called Ainal Al- EmIl. He was born

at Mashgham village at Jabal ‘Amil on Rajab ۸th in the a ۱۰۳۳ A.H. And he died in Kuraslm on
.Ramadan ۲۱st, in the year ۱۱۰۴ A.H

He has many valuable books. He used to collect and write. He died in the year ۱۳۲۰ ۲۷

.A.H

He was the Shaykit of Islam. He was Shaykh Mohammed Baqir b. Shaykh Mohammed ۲۸
Taqy al- Majlisy, may his grave be fragrant. He was an influential figure during the state
of the king Husayn al- Safawy. His theological center had a thousand Students. He has
great books other than Bihlr Al- Anwlr. He was born in the ۳'ear ۱۰۳۷. He died in Asfaan in
.the year ۱۱۱۰ or ۱۱۱۱ A.H. people visit his grave there

Apparently, he was al- Bajali al- Ktlfi. He was a great, reliable figure. He reported ۲۹
traditions on the authority of al- Sldiq and al- Kfizim, peace be on them. He had a book. A
.group of the great figures has reported the book

p: ۲۱۱

.BiharAl-Anwlr: ١/٢١٥/١٩ ٣٠

.Al-Baqara: ٢۶٩ ٣١

.Bihar Al- Anwar: ١/٢١٥/٢٥ ٣٢

.Ibid: ٢/٨٢/١ ٣٣

I have collected many moral verses and explained them briefly in a book. I have called ٣۴ .the book Al- Koran Ta'llmahu wa Irshldahu

He wanted to refer to this verse:" And We have revealed the Book to you explaining ٣۵ ".clearly every thing

.Al-Kâfi: ١/٢٢٩/۵ ٣۶

.Bihar Al- Anwar: ٢١/٢١۵ ٣٧

.Ibrahim: ١٠ ٣٨

.Al-KKtI: ١/٢۶/٢٩ ٣٩

.Ibid: ١/١٣/١٢ ۴٠

.Bihar al- Anwar, ٣/١۵٢-١٧٠ ۴١

Tuhaf al- Uqu١ ۴٢

the author) say: All these qualities indicate that man is created; therefore the created) ۴٣ .is in need of a creator. ٢ ud,al-Tawhid,٢۴٣

.al- SId Self ١

al Tawhid, chapter on Allah cannot be Recognized except through His Own ۴۴

.al- Slduq, al- Tawhld, Chapter on proving the Occurrence of the World ۴۵

.al- Kafi, Chapter on Negation of Body and Fonn ۴۶

.Bihar al- Anwlr, ٣/٢٨٧/٢ ۴٧

.Bihar al- Anwar, ۳/۳۰۳/۴۰ ۴۸

.al- An'ajn, ۱۰۴ ۴۹

.al- Mujadala, ۷ ۵۰

.al- Kafi, al- Tawhld, Chapter on Movement and Mobility ۵۱

.al- Kafi, al- Tawhid, Chapter on Movement and Mobility ۵۲

.al- An'Im: ۳ ۵۳

.Bihar al- AnwHr, ۳/۳۲۳/۲۰ ۵۴

.He will be mentioned with the Famous Reliable Narrators ۵۵

.Al-Saduq, al- Tawhld, Chapter on Negation of Time and Space ۵۶

.He will be mentioned with the Famous Reliable Narrators ۵۷

.Al- Saduq, al- Tawhld, Chapter on Negation of Time and Space ۵۸

al- Kafi, al- Tawhld, Chapter on Forbidding any Attribute of Allah not Described by I-Jim ۵۹
.for Himself

p: ۲۱۲

His name was Abd al- Kartm. In his book al- Amflhi, Sayyied al- Murtadه has regarded ۶۰ him as one Qf the famous unbelievers of the Arabs. Mohammed b. Sulaiman, al. Mansar's governor over Kufa, killed him for his unbelief.

al- Sadiq al- Tawhid, Chapter on Movement and Mobility ۶۱.

They were among the famous reliable companions of al- Sldiq, peace be on him ۶۲.

al-Anim, ۱۰۴ ۶۳.

al-A'rlf, ۱۴۳ ۶۴.

al- An'am, ۱۰۴ ۶۵.

al-A'raf, ۳۱ ۶۶.

Bin Khilkan, al- Tarikh, ۱,۱۰۵ ۶۷.

See al- Shi'a wa al- Imama ۶۸.

HOW DID AL- SADIQ BECOME A SCHOOL?

In the terms of Muslims, the school (madhhab) means the great Islamic authority in the Islamic commandments. This means that at- Sadiq was not a school by himself or separate from the other twelve Imams, for the Imami Shi'a think that they should follow the words of the Imams and put them into effect, beginning from the Commander of the Faithful (Imam 'Au) to the absent and awaited Imam. For the knowledge of the Imams, according to the ShT'te beliefs, is one and inherited from the Prophet, may Allah bless him and his family. The Imams are equal in learning and following the knowledge of the Prophet. The knowledge of the Imams is as a chain. The son inherited it from his father without created a personal viewpoint.

However, the opportunities did not present themselves to anyone of the Imams to reveal what the Prophet had taught them, while the opportunity presented itself to at- Sâdiq, peace be on him. He was able to spread the sciences which he inherited from the master of the Apostles (i.e. Prophet Mohammed), may Allah bless him and his family, for the following reasons:

The Imamate of at- Sadiq lasted for over thirty years. Although the Imamate of his .۱ grandfather, Zayn at- 'AbidTn, his son MOsâ a!- Kâzim, and his grandson 'Ati at- Hadi (peace be on them) lasted for over thirty years too, their conditions were quite different .from his

The days of al- Sâdiq were the days of knowledge and jurisprudence, theology and .۲ debates, traditions and reports, heresies and misguidance, and ideas and schools. This was an important opportunity for at- Sâdiq to show his knowledge, to suppress misguidance and the false, to refute the ideas and the desires, to declare and spread the .truth

At- Sâdiq and banU (the sons of) HOshim lived during a period of welfare, white the .۳ previous Imams did not lead such a life. In other words, the previous Imams suffered from their kings. For example, the kings exerted pressures on the Imams, prevented them from meeting people, and prevented people from meeting them. So, the previous .Imams were unable to spread their knowledge

No one of the Imams took the reins of power except the Commander of the Faithful (Imam 'Au), peace be on him. However, he spent the short days of his Imamate in fighting the rebels. Moreover, he was forced to follow inescapable ways of rule. During his days, knowledge did not spread among people. Desires, ideas, sects, and schools did not appear. Generally speaking, all these things did not happen during the days of Imam 'Ati .as they happened during the days of al- Sadiq

p: ۲۱۴

Al- Sadiq was a contemporary of the Marwani and the Abbasid dynasties. He lived during a period of time when he was not afraid of the power of the oppressive and the threat of the tyrannical ruler. That period of time was between the last days of the Marwânj dynasty and the first days of the Abbâsid dynasty. That is because when the Omayyads and the people of Sham (Syria) attacked and killed al- WatTd b. YazTd, all parts of the country revolted against them. So, their authority became weak, and people began paving the way to banfl (the Sons of) Hashim. All these things diverted banU (the sons of) Marwan from the scientific life of at- Sâdiq. When the dynasty of banfl Marwân was over, the AbbâsTds took the reins of power. So, they began purifying the lands from the Omayyads and establishing their new authority. These things diverted them from at- Sadiq for a period of time. For this reason, at- Sádiq was able to spread his knowledge and sciences though at- Sâffah was very careful of him. Then when al- Mansflr came and took the reins of power, he began showing enmity toward at- Sâdiq. He sometimes .exerted pressures on at- Sâdiq and sometimes overlooked him

In his book 'al- Manâqib', on the conditions of at- Sâdiq, the great scholar b. Shahrashflb has reported the following on the authority of at-Mufaddat b. 'Amr:" At- Mansflr tried to kill Abu Abd Allah (al- Sadiq), peace be on him, several times. He sent for him and summoned him. When he looked at him, he respected him and did not kill him. However, he (at-Mansflr) prevented people from meeting him (at- Sâdiq), and prevented him from meeting them (people). He (at- Mansür) exerted severe pressures on him. People who had no religious knowledge of marriage and divorce could not reach him. So, the man was forced to leave his wife. This condition became hard for his followers. Then Allah, the Great and Almighty, urged at- Mansur's heart to ask at- Sadiq, peace be on him, for a thing of which no one had. At- Sâdiq sent him the scepter of the Prophet, may Allah bless him and his family. The scepter was a cubit long. Al-Mansar was very happy to receive it. Then he ordered (his servant) to divide it into four parts. Then he put the four parts in four places. Then he (al- MansUr) said to at- Sàdiq:' Your reward with me is to permit you to spread your knowledge among your followers (ShT'a). And I will not prevent you nor your followers (from doing that). Sit sown without fear and give people religious opinions. Do .not be in the country where I am. So, al-Sadiq spread knowledge everywhere

For this reason and others, at- Sâdiq was able to spread knowledge, while the other Imams were unable to do that because their conditions were quite different from al.. Sâdiq's. The books of traditions, jurisprudence, ethics, and the like indicate that. His many narrators and the reports on his authority indicate that, too. A group of authors have written about his narrators They have mentioned that their number was over four thousand narrators. Among these authors was b. 'Uqda[١] . If the narrators who reported traditions on the authority of at- Sâdiq were four thousands, then how many traditions did they report? And if one narrator reported thirty thousand traditions on the atfthority of at- Sadiq, then how many traditions did the other narrators report? And how many ?sciences were reported on his authority

Generally speaking, at- Sadiq, peace be on him, has been known as a school to which the Imamis and the Ja'faris are ascribed because of his many sciences and traditions. .Besides most of the traditions in the ShVte books have been reported on his authority

Not only the ShVte narrators have reported traditions on the authority of at- Sâdiq, but also the great Sunni figures who were contemporary of him. Among them were Malik, Abfl Hanifa, Sufyân at- Thawri, Sufyan b. 'Ayyna, Ayyllb, b. JarTh, Sh'ba, and the like. Besides, b. Abfl at- HaddTd has ascribed the jurisprudence of the four Sunni schools to him as in Sharih Nahj at- Balâgha, ١,۶. The ShT'a have related to at- Sâdiq since his lifetime. It was he who said to his companions in his commandments: "When a man among you is pious in his religion, truthful in his speech, pays the trust, his manners are good toward people, it will be said: 'This is a Ja'fari'. And that delights me. And when he is contrary to that, his tribulation and shamefulness wilt include me and it wilt be said: 'This [is Ja'far's education."[٢

p: ٢١۶

The relation of the ShT'a to al- Sâdiq was known at that time. For exainj, le, two, ShT'tes gave testimony before Shurayh at- Qâdi (the judge). They were Mohammed b. Muslim, the famous reliable companion of at-Sâdiq, and AbU Kurayba at- Azdi. So, Shurayh [tooaed at their faces for a long time, and then he said:" Two Ja'faris, Fatimids."[٣

From this we know that the relation of the Shi'a to at- Sadiq has been

.since his lifetime up to the present time

His name was Ahmad b. Mohammed b. Sa'eed al- KufY. He was Zaydi, Jarfldi. He was ١ great, important, and reliable. He memorized many traditions. It has been mentioned that he has said:" I have memorized one hundred and twenty thousand traditions with their authori. Now, I am going to memorize three hundred thousand traditions. He has many books. Among them is the book of the men who have reported traditions on the authority of al- Sadiq, peace be on him. No one knows where his book is. He died in Kufa, in the year .(.٢٣٣ (A.H

.a١- Kaft, ٢/۶٣۶/۵ ٢

.Bihar al- Anwar, ۴٧/٣٩٣/١١۵ ٣

HIS DEBATES

HIS DEBATES

Abu Abd Allah (at- Sâdiq), peace be on him, had many Strong proofs with which he revealed the truth and refuted the proofs of others. We will tell you something about them, for they are a part of his scientific life full of lessons and sermons which the Muslim .must study

(His Debates on Oneness of Allah (al– Tawhid

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We have already mentioned something of the speech of at- Sâdiq, peace be on him, on Oneness of Allah. Among his speech were some debates. Here, we wilt mention additional .debates

Some of these debates have been reported on the authority of Hisham b. at- Hakam, who said:" There was an unbeliever in Egypt. The unbeliever heard something of Abu Abd Allah (al- Sâdiq), peace be on him. He went to Medina to debate with Abfl Abd Allah, but he did not find him there. It was said to him:' He (Abti Abd Allah) has been in Mecca.' So, he went to Mecca. We (Hisham b. at- Hakam) were with Abfl Abd Allah (at- Sadiq), peace be on him. White we were performing the procession around the Kaaba, he (the unbeliever) .met us by chance. His.name was Abd al- Malik

His kunya was Abfl Abd Allah. His shoulder hit the shoulder of Abfl Abd Allah (al- Sadiq), peace be on him. So, he (al- Sadiq) said to him:' What is your name?' 'Abd al- Malik', answered the unbeliever." 'What is you kunya?' asked al- Sadiq. 'Abfl Abd Allah,' answered the unbeliever. So, Abfl Abd Allah (al- Sâdiq), peace be on him, said:' Who is this king (Matik) whose servant is you? Is he among the kings of the earth or among the kings of the heavens? Then tell me about your son, is he the servant of the God of the heavens '.or the servant of the god of the earth? Say whatever you like

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Then at- Sâdiq said to the unbeliever:' When I have finished the process ion a round the Kaaba, come to me.' When Abii Abd Allah (at-Sâdiq), peace be on him, finished that, the unbeliever came and sat before Abfl Abd Allah (at- Sâdiq), peace be on him. We (Hisham and His Companions) were sitting in the presence of at- Sâdiq. Then, AbO Abd Allah (at- Sâdiq) said to the unbeliever:' Do you know that the earth has upper part and tower part?' 'Yes,' said the unbelIever.' 'Have you come in its lower part?' asked at- Sâdiq. 'No,' answered the unbeliever. 'Do you know that there is something in its lower part?' asked .at- Sadiq. The unbeliever answered:' I do not know

However, I think that there is nothing in its lower part.' Abü Abd Allah (at- Sadiq), peace be on him, said:' Mere thinking is feebleness. Why aren't you certain?' Then, AbO Abd Allah (at-Sâdiq), peace be on him, said:' Have you ascended to the sky?' 'No,' answered the unbeliever. At- Sadiq ask:' Do you know that it has something or not?' 'No,' answered the unbeliever. So, at- Sâdiq said:' How wonderful! You have not reached the east nor the west, you have not descended to the tower part of the earth nor have you ascended into the sky, nor have you gone any further to know what is beyond them. However, you have denied what they have, then does the wise man deny what he does not know?' The '.unbeliever said to al- Sâdiq:' No one has told me about that except you

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Then, Abti Abd Allah (al- Sadiq), peace be on him, said to the unbeliever:' Then you have doubt about that (the Creator). Perhaps, He is existent, and perhaps He is nonexistent.' The unbeliever person said:' Maybe.' So, Abü Abd Allah (al- Sâdiq), peace be on him, said:' The person who does not know has no proof over him who knows. The ignorant person has no proof. Brother of the people of Egypt, understand my words: We never doubt Allah. Do you not know that the sun and moon, day and night come successively, while they do no mistake, nor do they come BACK? They have been forced to do that. They have no place except their palaces. If they were able to leave their places, then why do they come BACK? Besides the one who has forced them to do that is wiser and greater '.than them.' So, the unbeliever said:' You are right

Then Aba Abd Allah (at- Sâdiq), peace be on him, said:' Brother of the people of Egypt, you think that the time forces them (the sun and the moon, day and night) to come successively, then why does the time not force them to come BACK? And if the time was able to force them to come BACK, why does it not take them away? Brother of the people of Egypt, if they are forced (to do that), why is the sky raised? Why is the earth set? Why does the sky do not slope down the earth? Why does the earth do not slope down its layers? Why do the sky and the eartfr do not stick together? Why does what's on the earth not stick together?' The unbeliever aierson said:' Their Lord and Master has '.prevented them (the sky and the earth) from sticking together

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He (Hisham b. at- Hakam) said:' So, the unbeliever believed in Allah with the help of Abü Abd Allah (at- Sâdiq), peace be on him.' " Then, Hamran b. A'yun said:" May I be ransom for you, the unbetievers believed in Allah with the help of your father, too." Then the unbeliever who believed in Allah with the help of AbLi Abd Allah (at- Sâdiq), peace be on him, said to at- Sâdiq:" Make me among your students." So, AbU Abd Allah (at- Sfldiq), peace be on him, said:" Hisham, the teacher of the people of Sham (Syria) and Egypt, teach him belief." So, the inner self of the unbeliever became good. Then AbU Abd Allah .(at- Sâdiq), peace be on him, was satisfied with him

Another unbeliever came to at- Sadiq and asked him about something. The following are some extracts of them. The unbeliever asked him:" How do the creatures worship Allah, while they do not see Him?" Abu Abd Allah, peace be on him, said:" The hearts have seen Him through the light of belief. Reason has proven him through its attention as the faculty of sight. The eyes have seen Him through His good formation and firm regulation. Then (people have known Allah) through the apostles and their proofs, the Books and their clear verses. And the scholars have limited themselves to what they have seen of His Greatness without seeing Him." The unbeliever said:" Is He not able to manifest Himself to people to know Him and to worship Him with conviction?" He (at- Sadiq), peace be on ".him, said:" There is no answer to the impossible things

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I (the author) say: The vision is proven for bodies. As Allah is not body, then seeing I-Jim is impossible. The impossible thing cannot be achieved not because there is a defect in .power but because of the defect in the impossible things

Then, the unbeliever said:" How do you prove (the position of) the prophets and the Divine messengers?" He (at- Sâdiq), peace be on him, answered:" As we have proven that there is One Creator for us, Who is far above us, and also far above all that has been created. And that He is All-wise, Most High, and the One. who cannot possible be seen or sensed by His creatures so that there could be any direct relation between Him and His creatures or His creatures and Him, and so that He could argue with His creatures (to convince .(them) and His creatures could argue with Him (in their turn

It is (therefore) proved that there are envoys (mab'flthTn) to establish a relation between Him and His creatures to explain His purpose to His creatures and servants and to guide them towards what is good and profitable for them, and also towards that which preserves their existence and which, avhen it is abandoned, brings annihilation. Thus it has been proven that there are those among His creatures who command and forbid on behalf of (Allah), the Alt- knowing, the All- Wise, and who speak on behalf of Him, to whom belong Might and Majesty. They are the prophets, the selected among His creatures, the wise who teach wisdom, and who are sent with wisdom (for His creatures). Although they have their form in common with (other) creatures, their states they donot share with them. They have been aided with wise proofs, such as giving life to the dead, ".healing the blind and the leprous, by (Allah) the All- Wise, the All-Knowing

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Then, the unbeliever said:" From which thing has He (Allah) created the things?" He (at- Sâdiq), peace be on him, said:" From nothing." He (the unbeliever) said:" How is the thing created from nothing?" He (at- Sadiq) said:" Either the things have been created from a thing or from nothing. If the things were created from a thing, then the thing would be eternal, and the eternal (thing) would not be originated or changed. Besides that thing would be one essence and one color, then from where have these different colors and many essences come in this world? From where has death come if the thing from which the things have been created is living? And from where has life come if that thing is ?"dead

I (the author) say: Although this matter is very difficult, the Imam has clearly explained it .according to logical reasons

Then the unbeliever said:" From where have they (people) believed that the things are eternal?" He (at- Sâdiq), peace be on him, said:" This is the thought of the people who denied the Creator of the things, accused the messengers and their thoughts of lying. They (people) called the Books of the prophets fables. They put religion for thefliselves according to their ideas and approval, while the things indicate their creation, such as the rotation of the orbit and what it has; they are seven orbits, the movement of the earth "....and what is on it, the change of time

Al- Sâdiq, peace be on him, had many debates with b. Abü at- 'Awjâ'. One of them is as :follows

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One day, b. Abfl at- 'Awja' and b. at- Muqaffa' were in at- Masjid at-Harâm (the Holy Mosque in Mecca). Bin at- Muqaffa' said:" Look at those people, who are performing the procession a round the Kaaba. No one of them is worthy of the name of humanity except that Shaykh (he meant Abu Abd Allah Ja'far at- Sâdiq, peace be on him) the rest are mere rabble and beasts. Bin Abfl at- 'Awja' asked him:" Why have you excluded that Shaykh?" Ibin at- Muqaffa' answered:" Because he has outstanding qualities of which none has." "I must test your words," bin Abfl at- 'Awja' answered. Bin at- Muqaffa' said to him:" Do not ".do that, for I am afraid that he will abrogate your beliefs

This is not your purpose. However, you are afraid that your opinion will be weak with me" when I discover something contrary to his rank which you have described to me." Bin a!- Muqaffa' said:" Do not worry! Go and test him. Beware of giving free rein to your ideas so as not to overcome you." Ibin Abü Al- a'Awjâ' went to al-Sâdiq. Then he came BACK and said:" Bin at- Muqaffa', woe unto you! This is not a human being." " What has happened to you?" asked b. at-Muqaffa'. Bin Abü at- 'Awja' answered:" I attended his meeting. When there was no one there, he said to me: 'If the matter is according to what those believe, and it is according to their belief, then they will be saved, while you wilt be ruined. And if the matter is according to what you believe, and it is not according to your belief, then you .and they are equal

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I (Bin Abü at- 'Awjâ') said: "May Allah have mercy upon you, what is the difference' between their belief and ours? Their belief and ours is the same." At- Sadiq said: "How can your belief and theirs be the same? They believe in Resurrection, the reward, the punishment. They believe that the sky has God, and it is inhabited, while you claim that the sky is destruction and has no one." He (Bin AbD at- 'Awja') said: "So, I seized the opportunity and said to him: 'If the matter is according to their belief, then what has prevented Him (Allah) from manifesting Himself to His creature to summon them to worship Him a as no two persons are disagreed on Him? Why has he hidden Himself from them and sent the messengers to them? If He manifested Himself, people would believe '.in Him easily

at-Sffdiq said to me:" Woe unto you! He Who has shown you His power in yoursetfa how" has He hidden Himself from you? He has created you while you were nothing, made you grow up while you were a child, made you strong while you were weak. Now, think of your illness after your health, your health after your illness, your pleasure after your anger, your anger after your pleasure, your sorrow after your happiness, your happiness after your sorrow, your love after your hatred, your hatred after your love.... He (at- Sâdiq) went on mentioning Allah's favors which are in myself and which I cannot deny. So, I [thought that He (Allah) would appear between him (al- Sâdiq) and me."[١

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Abu Shakir at- Daysany, an Arab unbeliever, sometimes debated with at-Sâdiq, peace be on him, and sometimes with Hishâm b. at- Hakam. However, Hishâm went to at- Sadiq, peace be on him, when at- Daysany asked him a certain question. One day, at- Daysâny said to Hishâm:" There is a verse in the Koran, which is our saying, (that there are two gods)." Hishâm said:" What is it (the verse)?" Al- Daysâny answered:" And it is He Who in heaven is God and in earth is God.[۲] Hisham said:" I did not know how to answer him. So, I went to perform the hajj and I told Abü Abd Allah, peace be on him, about the question." Al- Sadiq said:" These are the words of an unbeliever. When you come BACK, ask him: .What is your name in Kufa? Surety, he will say by such and such name

Then ask him:' What is your name in Basrah?' Surety he wilt reply by such and such name. Then you tell him:' Such is our Lord, Allah, Who in heavens is God, in earth is God, in seas is God, in deserts is God. Thus, He is God at every place.'" Hishâm said:" I came BACK to Kufa and went to Abü Shâkir and gave him the reply." So, he said:" These words have [been brought from Hijaz."[۳

The Outstanding Merit of the Prophet, may Allah bless him and his family

Abu KlianTs at- Kufi said:" I attended the meeting of at- Sadiq, peace be on him, and a group of the Christians was in his presence. They (the Christians) said:' The outstanding merit of MUsE, 'Isa, and Mohammed is the same, for they, peace be on them, are the Owners of the Laws and the Books.' At- Sadiq, peace be on him, said:' Mohammed is the best and the most knowledgeable of them, peace be on them. Allah, the Blessed and Exalted, has granted him knowledge of which He has granted none.' They (the Christians) said:' Has any verse of the Koran been revealed in this respect?' Al- Sadiq, peace be on him, said:' Yes.' These verse of Allah, the Exalted:' And We ordained for him in the tablets admonition of every kind."[۴] His words to 'Isa:' And that I may make clear to you part of [what you differ in.'[۵

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Allah, the Exalted, said to Mohammed, may Allah bless him and his family, :' And We wilt bring you as a witness against these- and We have revealed the Book to you explaining clearly everything.'[۶] 'So, that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.'[۷] Then, by Allah, he (Mohammed) is the most knowledgeable of them. If MUsá and 'Isa attended in my presence and asked me, I would answer them, and I asked them, [they would not answer."'[۸

I (the author) say: As the Commander of the Faithful (Imam 'Ati) is the gate of the knowledge of the Prophet, and his sons has inherited his knowledge, then they (his sons) .are the most knowledgeable of all men, the Prophets and the like

Treating the Women with Justice

An unbeliever said to AbU Ja'far at- Ahwat[۹]:" Tell me about the following Words of Allah, the Exalted: Then marry such women as seem good to you, two and three and four; but if you fear that you wilt not do justice (between them), then marry only one.'[۱۰] and these Words of His:' And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination.[۱۱] 'a There is a difference between these .two verses." Abii Ja'far at- Ahwat said:" I had no answer. So, went to Medina and came to Abü Abd Allah, peace be on him, and asked him about the difference between the two verses." At- Sâdiq said:" As for the verse: But if you fear that you will not do justice (between them), then marry only one, He (Allah) has meant the expenses. And as for the verse: And you have it not in your power to do justice between wives, even though you may wish (it), He (Allah) has meant love, for no one is able to do justice to two wives in

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love.” Then AbEl Ja’far came BACK to the unbeliever caring the answer. But the unbeliever [said:’ You have brought this answer from Hijaz.””[۱۲

The Mu’tazelites during the Nomination of Mohammed

A group of the Mu’tazelites came to at- Sadiq, peace be on him. Among them were ‘Amru b. ‘Ubayd, Wâsil b. ‘Atâ’, Hafs b. Sâlim, and the like. They came to at- Sâdiq after at- Wat?d had been killed and the people of Sham (Syria) differed in opinion. They talked very much. So, at- Sâdiq, peace be on him, said to them:’ You have talked very much to me, then entrust your matter to a man of you to speak briefly about your proof.”’ So, they entrusted their matter to ‘Amru b. ‘Ubayd, who spoke at great length about the matter. :Some of his speech is as follows

The people of Sham killed their Caliph. Allah has hit some of them with some of them. So,” the have differed in opinion. We had thought of a man (to lead us), then we have found the man with religion, reason, manhood, worthiness of the Caliphate. He is Mohammed b. Abd Allah b. at- Hasan. We want to nominate him, support him, then we declare our matter through him, and summon people to nominate him. So, whoever nominates him, we will be with him and be with us. Whoever isolates himself from us, we will isolate ourselves from him. Whoever shows enmity toward us, we will fight against him and show enmity toward him due to his enmity and bring him BACK to the true religion and its people. So, we have decided to submit this matter to you because we are in need of you, “.(and you have outstanding merits and many followers(Shi’ a

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When 'Amru had finished his speech, AbEl Abd Allah said:" Do you accept 'Amru's words?' 'Yes, they said, Then, AbEl Abd Allah praised Allah and lauded Him and asked Allah to bless the Prophet, may Allah bless him and his family, and then he said:' Indeed, we become indignant when Allah is disobeyed and we become pleased when He is obeyed. 'Amru, tell me: If the community entrusted its affairs to you and you ruled it Without fighting nor provisions, then it was said to you: Nominate the ruler whomever you want over it (the community), whom wilt you nominate?' 'Amru said:' I will make it (authority) consultation among the Muslims.' Al- Sadiq said:' Among them alt?' 'Yes,' said 'Amrii. Al-Sadiq said:' Among their jurists and their good ones?' 'Yes,' 'Amrfl said. Al-Sadiq said:' Quraysh and other than them?' 'Arabs and non Arabs,' 'AmrTi said: 'Yes.' Al- Sadiq said:' 'AmrIl, wilt you Support Abil Bakr and 'Umar or renounce them?' 'I will support them,' said ':'Amrti. At- Sadiq said

Amru, if you are man, then renounce them, for it is permitted for you to disobey them. If' you support them, then I disobey them. That is because 'Umar nominated AbEl Bakr and did not ask the advice of anyone. Then, 'Umar made the Caliphate consultation among six persons. He excluded the Ansâr and chose those six persons from Quraysh. Then he gave his orders to men concerning those six person. I think that neither you nor your companions accept them.' 'What did 'Umar order men to do?' asked 'Amru. Al- Sadiq answered:' 'Umar ordered Suhayb to lead people in prayers for three days. Those six persons should ask the advice of each other. No one should be among them except 'Umar's son. They should ask the advice of 'Umar's son but he had no right in the Caliphate. He ordered the MuhajrTn (immigrants) and Ansârs (the supporters) to behead .those six persons if they did not elect one of them during the three days

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And if four of the six persons held a meeting before the three days end and two persons absented themselves from the meeting, then the two persons had to be killed. Do you accept these deeds concerning consultation which you intend to summon Muslims to?' 'No,' they said. At- SEldiq said:' Amrfl, leave this. Suppose that you have nominated your companion and all Muslim community accepted that, then will you reach the atheists?' 'Yes,' the said. Al- SEldiq said:' What will you do?' 'Amrü said:" We will summon them to Islam. When they refuse that, we will impose pott tax on them.' At-Sâdiq said:' What wilt you do when they are magians, fire and animal worshippers, and are not from the .followers of the Divine Books?' 'They are equal,' 'Amrfl answered

Al- Sâdiq, peace be on him, said:' Tell me: Do you reaaJ the Koran?' "Yes," 'AmrU answered. At- Sadiq said:' Read (this) verse: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay potl tax in acknowledgment of superiority and they are in a state of subjection."[۱۳] 'AmrU said:' Allah, the Great and Almighty, has regarded them as equal.' 'From whom have you .learned that?" asked at- Sadiq. 'I have heard people say that.' answered 'Amru

Al- Sadiq said:' Now, leave that. Suppose that they (non- Muslims) refused to pay poll tax and you fought against them and defeated them, then how would you divide the booty?" 'Amrti answered:' I take out one fifth (Khoms) and divided four fifths among the fighters.' Al- Sadiq aslaed:' You divide the booty among all the fighters?' 'Yes,' 'Amrti answered. Al- Sadiq, peace be on him, said:' Then you disagree with Altah'a Apostle, may Allah bless him and his family, on his acts and behavior. Between you and I are the jurists of Medina and their Shaykhs. Ask them. They are all in agreement that Allah's Apostle, may Allah bless him and his family, made peace with the Bedouins (A'rAb) to let them live in their houses and that they had not to immigrate. However, when his enemies attacked him, he mobilized them (the Bedouins) and gave them nothing of the booty, while you say that you divide booty equally among them. So, you are in disagreement with Allah's Apostle, '.may Allah bless him and his family, on his behavior toward the atheists

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Al- Sfidiq said:' Now, leave that. What is about alms?' 'AmrU read this verse:' Alms are only for the poor and the needy, and the officials (appointed) over it (alms)....''[۱۴] Al- Sâdiq said:' Yes, how do you divide it (alms) among them?' 'Amrfl answered:' I divide it into eight shares. So, I give each group a share.' Al- Sadiq, peace be on him, said:' If one group is ten thousands people, and one group is one or two or three people, then you have made the share of the second group as the share of the first group?' 'Yes,' 'Amrfl answered. At- Sadiq said:' Do you divide alms equally among the people of towns and the people of the deserts?' 'Yes,' 'Amrii answered. Al- Sadiq said:' Then, you are in disagreement with Allah's Apostle, may Allah bless him and his family, on his behavior. Allah's Apostle, may Allah bless him and his family, divided the alms of the deserts, the alms of towns among the people of the towns. He did not divided alms equally among them. He divided alms among those who came to him and those whom he saw. Then, if you have doubt about what I have said, the jurists of the people of Medina and their Shaykhs are all in agreement that Allah's Apostle, may Allah bless him and his family, did that.'

Then, at- Sadiq turned to 'Amrii and said:' 'AmrU, fear Allah. You, people, fear Allah, too. That is because my father, who was the best of the people of the earth and the most knowledgeable of them in Allah's Book and the Sunna of His Apostle, may Allah bless him and his family, has told me:' Whoever hits people wihis sword and summons them to himself, and there is (a person) more knowledgeable than him among the Muslims is astray and pretending.' ,,[۱۵]

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His Debates on Religious Devotion

Sufyan at- Thawry came to at- Sadiq, peace be on him. He saw him wearing clothes as white as the shell of the egg. He said to him:" These clothes do not suite you." Al- Sadiq said to him:" Listen to my words. It is better for you sooner or later when you follow the ".Sunna and the truth and do not follow the heresy

I tell you that Allah's Apostle, may Allah bless him and his family, lived during the time of" destitution. However, when life is prosperous, then those who are worthy of it are the righteous not the sinners, the believers not the hypocrites, and the Muslims not the unbelievers. Then why have you criticized me, Thawri? By Allah, I have adopted what you see since I became a grown- up. In the meantime, I always carry out Allah's orders ".concerning my property

A group of people who affected religious devotion and summoned people to be like them in renouncing worldly pleasure. They said to him:" Our companion is unable to express himself and his proofs do not come to his mind." Al- Sâdiq said to them:" Give me your proofs." They said to him:" Our proofs are from Allah's Book." Al- Sâdiq said to them:" Say them, for they are the best things which we should follow and put into effect." They said:" Telling about a group of the companions of the Prophet, may Allah bless him and his family, Allah, the Great and Almighty, says:" And prefer them before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones."[١۶] So, Allah has lauded their deeds. In another place, Allah says:" And they give food out of love for Him (Allah) for the poor and the [orphan and the captive.[١٧

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A man of those who were sitting said:" We have seen that you order people to refrain from good food, while you order people to pay a share of their properties to enjoy yourselves with it." Abü Abd Allah (at- Sadiq) said to them:" Put aside what does not avail you. Tell me, people, are you acquainted with the abrogating and abrogated verses of the Koran, the clear and allegorical verses of it? That is because many people of this community got ruined due to such kind of verses." They said to him:" Some of these verses, not all of them." Al- Sâdiq, peace be on him, said to them: From here, you have come. Also you should be acquainted with the traditions of Allah's Apostle, may Allah bless .him and his family

As for the verses which you 'have mentioned to us from the Book of Allah, and which are concerning the people whose deeds Allah praised, their food was permitted, and Allah did not prohibit them from that. Also their rewards will be from Allah, the Great and Almighty. Then Allah, the Blessed and Exalted, prohibited them from that. So, His order abrogated their (previous) acts. Also His order was as mercy from Him toward the believers so as not to harm themselves and their families because they had weak children, old men, and old women. (For example), If I gave my loaf of bread as alms, while I had no loaf other than it, then they (my family) would get ruined. For this reason, Allah's Apostle, may Allah bless him and his family, said:' When the person has five dates or five loaves of bread or dinners or dirhams and he wants to spend them, then the best persons to be spent on are his parents, himself and his family, his poor relatives, his poor neighbors, and in the way '".of Allah

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The Prophet, may Allah bless him and his family, said to the Ansfiri, who released five or six slaves during his death while he had none other than them and he had little children:" If you had told me about his deed, I would have not allowed you to bury him with the ".Muslims. That is because he has forced his children to ask people for alms

Then, al- Sadiq said:" My father has told me on the authority of Allah's Apostle, may Allah bless him and his family, who said:' start with those whom you maintain, the nearest, the ".nearer, the near

Then, at- Sadiq, peace be on him, said:" Now, listen to this verse from the Book, which is regarded as an answer to your words and an imposed order from Allah, the Almighty, the Wise:' And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just men.[١٨] Do not you see that these Words of Allah, the ?"Blessed and Exalted, are contrary to what you have summoned people to

So, people, conform to the manners which Allah has legislated to the believers. Confine" yourselves to what He has bidden and what He has forbidden. Leave what you do not know. Learn knowledge from its people so that Allah, the Blessed and Exalted, shall forgive you and reward you. Learn the abrogating and abrogated verses, the clear and allegorical verses, the lawful and unlawful in the Koran. Alt these things draw you nearer to Allah and make you far from ignorance. Leave ignorance to its people. That is because the people of ignorance are many, and the people of knowledge are few. So, Allah, the Great and Almighty, has said:' And above every owner of knowledge is the All- knowing [one."'[١٩

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His Debate on Truthfulness

Without doubt people become ignorant and astray when they depend on their own viewpoints and do not consult the people of true knowledge. So, the ignorant person goes astray in the methods of ignorance. However, he thinks that he is knowledgeable in the .true religious law

There was a debate between at- Sadiq, peace be on him, and an ignorant person who affected knowledge in truthfulness. Al- Sadiq himself has told us about this debate. He :has said

Indeed, whoever follows his desire and admires his idea becomes like that person whom" ignorant people regarded as great. I saw a group of People surrounding him. So, I wanted to meet him. He deceived that group of people, then he left them. I followed him. Soon, he passed by a baker. Lie made the baker heedless and took two loaves of bread from his bakery. I was astonished at him, then I talked to myself: Perhaps, he is his customer. Then, I said: Why has he stolen the two loaves of bread? Then, I went on following him. Soon, he passed by pomegranate seller. He made him heedless and took two pomegranates. I was astonished at him, and then I said to myself: Perhaps, he is his customer. Then I said: Why has be stolen them? Then I went on following him till he passed by a sick person. He put the two loaves of bread and the two pomegranates .before a sick person

Then I (at- Sadiq) asked him about his act. He said:' perhaps, you are Ja'far b. Mohammed?' 'Yes,' I said. He said to me:' What does your noblp origin avail you while you are ignorant?' 'Which verse of the Koran am I ignorant at?' I asked. He said these Words of Allah, the Great and Almighty:' Whoever brings a good deed, he shall have ten like it, anj whoever brings and evil deed he shalt be recompensed only with the litae of it.'[۲۰] 'When I stole the two loaves of bread, they were two evil deeds. And When I stole the two pomegranates, they were two evil deeds, too. Sa these are four evil deeds. When I gave each one of them as alms, Allah haaa subtracted ۴ evil deeds from ۴۰ good deeds. So, I have ۳۶ good deeds.' L (at- Sâdiq) said:' May your mother lose you! It is you who are ignorant at the Book of Allah. Have you not heard that Allah said:" (Allah) accepts-(deeds) from the pious only.' When you stole the two loaves of bread, thoy', were two evil deeds. And when you stole the two pomegranates, they weraa two evil deeds, too. And when

you gave them to other than their owner without the permission of their owner, you have added four evil deeds to'a four evil deeds, and you have not added four evil deeds to forty good deeds. So, he began looking at me. Then I left him and went away."a

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Al- Sâdiq, peace be on him, said:" They (the ianorant) mislead (people)a and go astray [with this ugly, hateful explanation.[۲۱

Footnote

.A۱- Kaft, aI- TawhTd ۱

.a۱- Zukhruf, ۸۴ ۲

.al- KHt'i, Chapter on Movement and Mobility ۳

al- A'raf, ۱۴۵ ۴

.al- Zukhruf, ۶۳ ۵

.al- Nahl, ۸۹ ۶

.Jinn, ۲۸ -۱ ۷

.Bihar al- Anwar, ۱۰/۲۱۵/۱۵ ۸

.Mu'min al- Taq. We will mention him with His Reliable Narrators ۹

.a۱-Nisl'۳ ۱۰

.Ibid, ۱۲۹ ۱۱

.Bihar al- AnwTha, ۱۰/۲۰۲/۶ ۱۲

.al- Tawba, ۲۹ ۱۳

.al- Tawba, ۶۰ ۱۴

.al- Tubrisy, aI- Ihtijaj ۱۵

.al- Hashr, ۹ ۱۶

.al- Dahr, ۸ ۱۷

.a۱- Furqan, ۶۷ ۱۸

.YousIf, ۷۶ ۱۹

.Wasa'iI aI- Shi'a, ۲/۵۷ ۲

.al- An'flm, ۱۶۰ ۲۰

.Wasa il al-shi'a,۲/۵۷ ۲۱

HIS LIFE AND HIS GOOD MANNERS

HIS LIFE AND HIS GOOD MANNERS

:prelude

The life of a person denotes his inner-self. And his inner-self is hidden in his life. The seducers of fraud who pretense to conceal what their hearts have through showing good manners and guidance. Their words and acts quickly expose their inward thoughts. .Indeed, the slips of their tongue and their acts show what has been hidden in their beans

.The garment of pretense reveals what is under it

.So, if you cover yourself with it, then you are naked

Good men with knowledge always try to hide their pure innerselves to avoid enchantment and fame. However, their good deeds spread. And the glory of their holy souls shines. (As :(the poet says

And whatever a quality the person has

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,even if he thinks that it remains secret for people

.it (the quality) is known

Yes, perhaps a group of people stands up to protect this deceiving band because of the party or deception by the surface of those good affairs. Besides, a group of people may rush to damage the great figures to follow some persons whom the diseases of envy, spite, ignorance, and stubbornness have mined, but the clear- headed person does not .ignore the truth. And the sieve cannot cover the sun

The life of al- Sâdiq, peace be on him, guides us to his qualities and informs us about his inner- self. He was among the members of the house (ahl al Bayt), whom Allah drove away uncleanness and purified them thoroughly. He was among the family whom the Prophet, may Allah bless him and his family, left among his community to explain the silent Book of Allah. Besides, his family and Allah's Book formed 'the firmest handle which shall not break off. And whoever holds fast to it shall be saved from the ways of '.misguidance

Thus,. through his righteous life, at- Sâdiq wanted to bring people out of misguidance, and ignorance. Also he wanted to make them enter guidance and knowledge. Mid his inner-self was embodied in the career of his life. So, we will mention some examples of his life to indicate his great manners and his holy Alawid soul who spared no effort to lead people .toward guidance and righteousness

His Social Mannera

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Laudable manners maybe psychological instincts and natural habits, such as generosity, bravery, cheerfulness, and eloquence. Also they maybe acquisitive, such as worship, .religious devotion, knowledge, sciences, arts, and so on

Whoever considers carefully the life of Hâshim and of his Sons understands that they had the natural and the learned manners. Also Allah's Apostle, may Allah bless him and his family, had those outstanding manners which suited his Divine office. Then his progeny .adopted the same manners

Whoever studies carefully the life of AbU Abd Allah (at- Sadiq), peace be on him, knows that he embraced the outstanding life of his grandfather (the Chosen one), may Allah bless him and his family. "Then the person is known through his deeds." Although at- .Sâdiq did not speak about his life, his deeds have indicated his qualities

One day, at- Sadiq and his companions went to condole his reaative whose child died. While al- Sâdiq was walking, the thong of his sandal broke off. So, al- Sadiq picked up his sandals and walked bare- footed. One of his companions catted b. AbEl Ya'far'[١] looked at him, and then he took off his own sandal, cut off its thong and handed it to Abii Abd Allah (at-Sâdiq), peace be on him. However, at- Sadiq became angry and refused to take the thong.Then he said:" No, the owner of the misfortune is worthier than others in enduring it." Then he went on walking bare- footed till he entered the house of the person .whom he wanted to condole

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When at- Sadiq spread the table, he urged his companions to eat and made them enjoy the food. Perhaps, he brought some food after they had become satisfied. However, they refused to eat. So, he said:" You have eaten nothing. Indeed, those who love us very much are those who eat very much with us." Then he told them some traditions on the authority of the Prophet, may Allah bless him and his family, to encourage them to eat the food and to appeal to additional food. He used to report the following words which the Prophet, may Allah bless him and his family, said to Salman, al- Muqdad, and Abti Dharr:" ".Those who love us very much are those who eat much food with us

In spite of his importance and old age, at- Sadiq prevented his guests from fulfilling any need. When he found no one to fulfill their needs, he himself stood up to serve them, and then he said:" Allah's Apostle, may Allah bless him and his family, prevented (the Muslims) [from putting the guest into service."[۲

As at- Sâdiq wanted the guest to stay for a longer time with him, he did not help him to go as he did with the people of Juhayna. He ordered his servants not to help them to depart. So, they said to him:" Son of Allah's Apostle, may Allah bless him and his family, you entertained us in an excellent manner, and you offered us many gifts, then you ordered your servants not to help us to depart." So, he, peace be on him, said:" We, the members [of the house (ahl a! Bayt), do not help our guests to leave us."[۳

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His Liberality

Al- Sadiq, peace be on him, said to al- Mu'alla b. KhanTs:" Mu'alla, show love to your brothers (friends) through sending them gifts. Indeed, Allah, the Most High, has made giving love and preventing hatred. By Allah, If you ask me (for something) and I give you (that thing) is more desirable than that you ask me (for something) and I do not give you (that thing), so you hate me."[۴]

One day, al- Sadiq, peace be on him, gave a poor man four hundred dirhams. The poor man took them, thanked him for them, and went away. Al- Sâdiq said to his servant:" bring the poor man BACK." The poor man said:" Master, I asked you (for a need), and you have given me (the need), then what do want to give me?" Al- Sadiq said to him:" Allah's Apostle, may Allah bless him and his family, said:' The best alms is that which brings about riches. We have not made you rich. So, take this ring. I wanted to sell it for ten thousand dirhams. When you becomes in need of it, then sell it at this cost."[۵]

One day, al- Sadiq, peace be on him, was ill. A companion of his called Ashja' at- Salami[۶] came and asked him about his illness. Al- Sadiq said to him:" Leave my illness and ask me for your need." Then, he (al- Sâdiq) said:" Servant, have you anything?" The servant said:" Four hundred dirhams." Al- Sadiq said:" Give them to Ashja'."[۷]

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Al- Mufaddal b. Qays b. Rummâna, a reliable narrator of at- Sadiq, came to at- Sâdiq and told him about his poor condition and ask him to pray to Allah for him. Al- Sâdiq said:" Female slave, give me the bag which AbU Ja'far has sent to us." The female stave brought the bag. Then at- Sâdiq said:" There are four hundred dinars in this bag. Help yourself with them." Ashja' said: No, may I be ransom for you, by Allah, I do not want these (dinars), I only want your supplication." Al- Sadiq said to him:" I will say the [supplication However, do not tell people all about you, for they will disdain you."[٨

His Secret Gifts

At night aI- Sliq, peace be on him, carried on his shoulder bag full bread, meat, and dirhams. He went to the needy people of Medma. divided those things among them, while they did not know him. After bia death, they asked about those gifts. So, they knew that [Abü Abd Allah (aIa Sadiq), peace be on him, sent them.[٩

.Al- Sadiq's grandfathers embraced that custom, then his grand soa adopted it, too

Al- Sadiq sent secret gifts to the people of Medina. In the mean time sent such gifts to the Hashimites. He sent them parcels of dinars and said the messenger:" Say to the Hashimites that these parcels have been sent you from Iraq. When the messenger came BACK, at- Sädiq asked him What did they say?" The messenger said:" They said:' As for you, in Allah reward you good because you bring gifts to the relatives of Allaai Apostle, may Allah bless him and his family. And as for Ja'far (at- Sädi may Allah judge between us and him."' So, Abfl Abd Allah (at- Sädi peace be on him, sank to the around and said:" Allah, [humiliate my n for my grandfather's children.[١٠

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One day, al- Sâdiq gave AbtI Ja’far at- Khth’ami[۱۱] a parcel (of dinars) aiaj ordered him to send it secretly to a man of the Hashimites. When Khth’ami brought the parcel to the man, he (the man) said:” May A۱la reward him (i.e. the sender of the parcel) good. He always send mej parcel. I live with the parcel till another one comes. However, Ja’far (۴ [Sâdiq) sends me no dirham though he has a lot of money.”[۱۲

Also at- Sadiq, peace be on him, sent secret gifts to those who showaj enmity toward him. .For example, he allotted a sum of money to atb.al-Aftas

So, it was said to him (al- Sädiq):” Will you give the man who attackca you and wanted to kill you with the sword?” Al- Sädiq, peace be on hiua said:” Woe unto you! Have not read these Words of Allah:’ And those wla join that which has bidden to be joined and have awe of their Lord and fea the evil reckoning.’[۱۳] Indeed, Allah has created Paradise and [made a good.”[۱۴

His CIemency

When at- Sädiq, peace be en him, heard someone defamed him or BACKbited him or abused him, he prepared himself to prayers. Then, he invoked۱ Allah for a long time not to [punish the Sinner and to forgive him his Sins.[۱۵

Concerning his blood relatives, at- Sâdiq was very clement. So, he said:” I want Allah to know that I have humiliated my neck for my blood relatives. And I send gifts to the people [of my house before they are in no need of me.”[۱۶

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Also at- Sädiq was clement with his servants and all people. For instance, he sent a servant of his to get him a certain need. The servant was late. So, at- Sädiq went out to look for him. He found the servant sleeping. At- Sâdiq sat by his head fanning him till he woke. When the servant woke, at- Sädiq said nothing but:" Servant, why do you sleep day and night - night is for you, and day is for us."[۱۷]

One day, at- Sädiq sent a non- Arab servant to bring him a certain need. When the servant came BACK, al- Sfldiq, peace be on him, questioned him, but he was unable to answer. Al- Skliq repeated the question several times, but the servant was still unable to answer. Anyhow, at- Sädiq did not become angry with him, he mere Looked sharply at him, and then said to him:" If your tongue is tired, then your heart is not tired." Then al- Sâdiq, peace be on him, added:" Indeed, modesty, chastity, and tiredness (the tiredness of the tongue not of the heart) are acts of belief, while obscenity, abusiveness, and insolence are acts of hypocrisy."[۱۸]

Al- Sâdiq, peace be on him, prevented the members of his house from going up to the house. One day a female slave, who looked after his children, went up to the house carrying a child of his. Suddenly, at- Sadiq came into the house. When the female slave saw him, she trembled with fear. So, the child fell down the ground and died. At- Sãdiq turned pale and went out of the house. When he was asked about the reason why he had turned pale, he answered:' I have turned pale because I have terrified the female slave, not because of the death of the child.' Moreover, he said to her:" Don't worry! You are free for Allah!"[۱۹]

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Al- Sädfq, peace be on him, was clement with all people. For example, a man of the pilgrims in Medina slept. The man thought that his bag (of money) had been stolen. He went out. He saw at- Sädiq praying. He accused him of stealing, saying to him:" You have taken my bag!" " What 'Mushkat alaal. was in your bag?" asked at- Sadiq. "One thousand dinars," answered the man. So, at- SIiq took the man with him to his house and gave him One thousand dinars. The man came BACK home and found his bag. Then came BACK to at- Sädiq, gave him the money, and apologized to him that. Then the man asked some .people about at- Sâdiq. They said:" This Ja'far at- Sädiq." "No wonder!" said the man

Al- Sãdiq, peace be on him, was clement even with his arch When at- Mansflr permitted at- Sâdiq to leave at- HIra (a town in Iraq), (at- Sâdiq) left it at night. When he reached the place of the armed mc one of them said to him:" I will not let you go!" Al- Sädiq begged hiz several times, but the armed man refused that. Murazim (at- Sâdiq' companion) and Musâdif (his servant) accompanied at- Sâdiq. Musâdif saj to him:" May I be ransom for you! This dog (i.e. the armed man) has hi\ you! I think that he wilt bring you BACK. I do not know how Abü Ja'far Mansflr wilt treat you. So, permit Murâzim and I to behead him and throw him into the river." No,' said at- Sâdiq. Then he went on convii that armed man till most of night was over. At last, the armed man let' pass. So, at- Sâdiq said:" Muräzim, is [this better or what you have (Murâzim) said:" May I be ransom for you, this is better...."'[۲۰

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His Kindness

Al- Sädiq, peace be on him, treated Alt people kindly. One day summoned his servant Musâdif and said to him:" The members of I family have become many. So, prepare yourself and go with the traders Egypt. When they reached Egypt, a caravan received them out of. They asked them about the goods with them and told them that there nothing of those goods in Egypt. So, the traders from Medina sold t goods a dit)ar for a dinar. When they took their money, they came BACK Medina. Musâdif came to Abfl Abd Allah (at- Sadiq), peace be on him,. carrying two bags. There was a thousand dinar in each bag. Musâdif said to at- Sadiq:" May I be your ransom, this is the capital and these are the interests." Al- Sâdiq said to him:" These interests are many. How did you sell the goods?" Musâdif told him all about the goods." So, at- Sâdiq took one of the two bags and said:" This is my capital. I am in no need of the interests." Then he added:" Musãdif, dueling with words is easier th seeking the lawful."[۲۱]

Abü HanTfa at- Häjj[۲۲] quarreled with his son- in- law about inheritance. Suddenly, at- Mufaddle b. 'Amru, at- Sädiq's agent in Kufa, passed by them. When he understood their matter, he ordered them to go with him to his home. He made peace between them and gave them four hundred dirhaflls. When they became pleased with each other, he said to them:" These four hundred dirhanis are not mine. However, AbU Abd Allah (atsftdiq), peace be on him, ordered me to settle the quarrel between two men of our companions with his money. So, these four hundred dirhams belong to him.,,[۲۳]

p: ۲۴۵

His Patience

Ismâ'Tl was the elder son of at- Sâdiq, peace be on him. He had ٠atstanding merits, such as virtue, reason, worship, and the like. Al- Sädiq, peace be on him, loved him very much. So, some people thought that he would be the Imam after his father at- Sädiq. When Ismä'Tl became ill, atSadiq became sad. Stil, he invited his companions and offered them good food. He did not make them feel that he was sad. They thought that he would be impatient or weep. So, they asked him about his firm patience. Al- Sädiq said to them:"I should be patient, for the Prophet said:'I will die as you die."'

One day a boy of at- Sâdiq's was walking before him. Suddenly, the boy died. So, at- Sadiq wept and said:" You (Allah) have taken and left, You have tried and healed." Then, he carried the boy to the women. When they saw him, they cried. So, at- Sâdiq ordered them not to cry. Then he took him out to bury him and said:" Glory is to Him Who kills our children, but we love Him very much." Then when he buried his son, he said:" Indeed, we are the people who ask Allah for what we love in what we love so He gives us. If He loves what we hate in what we love, we are pleased."[٢۴]'

His Prestige

Sometimes the person himself creates prestige through his pride, and sometimes through his servants family, tribe, soldiers, state, and the like. This kind of prestige does not belong to certain people. Rather, it belongs to every one who gets one or more of the affairs. So, we may call this kind of prestige artificial.

p: ٢۴۶

The person may have prestige without anny, servants sates, authority, pride, and so on. This kind of prestige is not called artificial. Rather, it is the prestige which Allah, the Exalted, gives to anyone, of his creatures. The person can create this prestige through humbleness, good manners, knowledge, and the like. "Whoever wants glory without a tribe and prestige Without authority, then should come out of the humiliation of the disobedience of Allah to the glory of his obedience. Whoever fears Allah, Allah makes everything afraid of him. And whoever does not fear Allah, Allah makes him afraid of .everything." Indeed, we can call this kind of prestige genuine

Al- Mansflr had artificial prestige. Though he had a wide kingdom, and a big army, he .respected Ja'far b. Mohammed at- Sidiq, peace be on him, when he looked at him

Al- Mufaddal b. 'Amr said:" At- Mansflr tried to kill Abfl Abd Allah (atSädiq), peace be on him, several times. However, he respected him when he looked at him. So, he did not kill [him."'[۲۵

All people respected AbO Abd Allah (at- SSdiq), peace be on him, whether they were friends or enemies. For example, Hishäm b. at- Hakam, who was a Jahami before he became an Imami, said to at- Sâdiq:" Son of Allah's Apostle, may Allah bless him and his family, I respect you, I am shy of you. My tongue is not able to utter even a word before [you."[۲۶

Though at- Sâdiq, peace be on him, had such great prestige, he was very humble in word to his companion and those who sat with him. He sat with them, ate with them, and talked .with them

p: ۲۴۷

His worship

Al- SSdiq, peace be on him, was the best of alt creatures during his time in worshipping, .such as fasting, prayers, hajj (pilgrimage to Mecca), and the like

In Tadhkirat at- Khawas, at- Sibt b. al- Jawzy says:" The biographers say:' Al- Sâdiq was busy worshipping. He was indifferent to leadership.'" In Matälib at- Sa'fll, b. Talha says:" Al- Sadiq had many sciences. He worshipped (Allah) very much. He read cvntinuos parts of the Koran. And he divided his time according to the religious duties." In Hutyat at- Awlia', AbU Na'Tm says:" Al- Sãdiq devoted all his time to worshipping and submission to Allah. He preferred isolation and humbleness to leadership and parties." Mâlik b. Anas says:" Ja'far b. Mohammed had three qualities: he fasted, or .prayed, or remembered Allah. He was among the greatest scholars of creatures and among the great devout." We.have mentioned all these qualities in the topics: Who was at- Sädiq? and His scientific .Life

His Bravery

There were no holy battles during the time of at- Sâdiq, peace be on him, so that people may know his bravery. However, there were many attitudes which have indicated his firm powers, such as the strong- heart self-possessions and the like. You have already read .these attitudes in the topicaHis Attitudes with al- Mansflr

His Religious Devotion

Al- SEdiq wore a thick, short, woolen cloak on his body, and wore silk garment on it. And" [he said:' We wear the cloak for Allah, and the silk (garments) for you."'[۲۷

p: ۲۴۸

Al- Sädiq offered meat to his guest, while he ate vinegar and animal oil. Then he said:'" [This is our food and the food of the Prophets."'[۲۸

One day, Sufyan at- Thawry[۲۹] came to at- Sidiq. He. saw him wearing a silk cloak. So, Sufyan criticized him and said:" Why have you worn this (cloak), while you are among the family of Prophethood?" At- Sädiq, peace be on him, said:" You do not know. Insert your hand into here." There was a garment of rough hair. Then at- Sädiq said:" Thawry, show me what is under your cloak." There was a shirt thinner than the crust of the egg. So, Sufyän became shy of at- Sädiq. Then at- Sädiq said to him:" Thawry, do not come to us [many times so as not to harm us nor do we harm you."[۳۰

Al- Sadiq said these words before al- Thawry, for the tatter disagreed with the former on his behavior, knowledge, and act. In the meantime, the ruler prevented at- Sâdiq from meeting people and preventcd them from meeting him. So, the person would expose himself and at- Sädiq to danger when be wanted to meet him, especially if the person .was of great importance among people, such as Sufa'an at- Thawry

Footnote

.He will be mentioned with His Famous Reliable Companions ۱

.Bihar al- Anwar, ۴۷/۴۰/۴۸ ۲

.al- SKdilq, al- Majmis, Majlis no. ۱۸ ۳

.A۱- Thsi, al- AmEli, Majlis no. ۱۱ ۴

.Bihfir al- Anwar, ۴۷/۶۱ ۵

.a good poet. He loved ahl al Bayt very much ۶

p: ۲۴۹

.Bin Shahrlshflb, al- Manlqib, ۴/۲۷۴ ۷

.al- Kashy, aI- Rijal, ۱۲۱ ۸

.Bihär al- Anwar, ۴۷/۳۸/۴۰ ۹

,lbid ۱۰

He name was Mohammed b. HakTm. He was among the reliable companions of ۱۱ .aISUdiq

.Bin ShahrLhflb, al- ManEqib, ۴/۲۷۳ ۱۲

.a۱- Ra'd, ۲۱ ۱۳

.a۱- Tusi, al- Ghayba. Bin ShabrlshUb, al- Manlqib, ۴/۲۷۳ ۱۴

.Mushkat al- Anwar, ۲۱۷ ۱۵

.al-Kafi, ۲/۱۵۶/۲۵ ۱۶

.lbid, ۸/۸۷ ۱۷

.BihIr al- Anwar, ۴۷/۶۱ ۱۸

.al- ManKqib, ۴/۲۷۵ ۱۹

.Rawdat al- Kafi, ۷/۸۷/۴۹ ۲۰

.Bihar al- Anwar, ۴۷/۵۹/۱۱۱ ۲۱

.His name was Sa'eed BayBn. He was a reliable reporter of al- Sadiq ۲۲

.al-Kafi, ۲/۲۰۹/۴ ۲۳

.Bihlr al- Anwar, ۴۷/۱۸/۸ ۲۴

.Bin Shahrlshflb,۴/۲۳۸ ۲۵

.al- Manlqib, ۴/۲۳۸ ۲۶

.al- Sha’ranj, Lawaqih al- Anwar, ۱/۲۸. Matilib al- Sa’ul ۲۷

.a۱- Kafi’, ۶/۳۲۸/۴ ۲۸

He was Sufyan b. Sa’eed b. Masruq, al- Kufi. He reported traditions on the authority of ۲۹ al- Sadiq. He was born during the rule of Abd al- Malik. He died in Basrah in the year, ۱۶۱ .(.(A.H

.Lawlqih al- Anwar. Matalib al- Su'ul. Hulyat al- Awliya’, ۳/۱۹۳ ۳۰

HIS MIRACULOUS ACTS

HIS MIRACULOUS ACTS

Indeed, Allah, the Exalted, has ordered His creatures to know Him and ta worship Him after they have known Him:” And I have not created the Jinn and the men except that they should serve Me.”’[۱] His creatures indicate His existence. The pretty creation and the untied,. regulation indicate Hi۱ Oneness. He has created a guide from their own selves to show them tha way to all things. This guide is reason. However, reason by itself is unable to know the methods of the worship of Allah nor the qualities of I-hg obedience, for this reason Allah should teach His creatures how to worship and obey Him. As Allah has ordered His creatures to worship and to Him, then it is incumbent on Him to send someone to them to guide to what He has wanted and to make them know what He has .ordered

p: ۲۵۰

It is not right for reason to believe in the person who Prophethood without a proof or a miracle. So, it was incumbent on prophets to produce evidence for their missions. We do .not regard the person as a sent prophet unless he has a strong proof

?What is the Miracle

This question is worthy of care and thinking. That is because the correctness of Prophethood depends on the correctness of the proof. I thint that the answer of this is very easy, for there are many verses in tbe Glorious Koran about the prophets and the messengers. For example, the miracles of MUsâ (Moses) were the white hand and the rod, the miracles of ‘Tsä (Jesus) were healing the blind and the leprous, and bring the dead to life. And the miracle of Mohammed, may Allah bless him and his family, was the Koran itself. When you consider these miracles carefully, you will know that the normal person is unable to bring something like them even if he has power and knowledge. Now, ?we may ask: Who has the ability and knowledge to make the fire comfort and peace

Who has the ability and knowledge to cut the birds into pieces, put them on the mountains, and summon them to come as perfect birds before him? Who has the ability and knowledge to make his hand white without evil whenever he wants? Who has the ability and knowledge to make his rod walk and to eat what the magicians do? Who has the ability and knowledge to heal the blind and the leprous and to bring the dead to life? Who has the ability and knowledto determine out of dust the form of a bird and to breath into it knowledge and to create a book like the Koran in all its characteristics? Through these things, you understand the difference between magic and the miracle. Worth mentioning, the miracle happens not according to the natural laws; it should be something possible in itself, for the impossible things in themselves do not occur, and it should be done by the unique persons who summon people to worship Allah, the Most High, and who produce evidence for His Existence. So, miracle is the gift which Allah .grants to whomever he wills of His close creatures

p: ٢٥١

As for magic, it is an art. Whoever learns it is abfr to do it. It is mere imagination and .misguidance. It has neither reality nor truth

The person may say: Science refuses the miracle which occurs contrary to the natural laws, for its occurrence is not according to the usual causes. So, how do things happen :according to unusual causes? This question maybe answered as follows

There are clear verses in the Koran about those miracles which occurred not according .۱ to the natural laws, such as the safety of Ibrahim from the fire, the coming of the birds to him after they had been aut into pieces, the white hand of Mtisä (Moses) and his rod which became a snake. 'Isa (Jesus) healed the diseases which doctors are unable to cure, such as blindness and leprosy. Also he brought life to the dead and created the bird with Allah's permission. Then science is worthless when it opposes the clear verses of the Koran. Rather, this-science is not correct because there are mistakes in some of its .premises

As these miracles are possible in themselves, then why do we deny them while we are .۲ in need of them, and Allah's power is inclusive and it has neither defect nor feebleness, ?""Indeed, He has power over all things

Yes, we refuse the things which are impossible in the self and the accident. For example, Allah creates a partner for Him, brings together the two opposite or contradictory things, and puts this wide world into the small egg. The defect is in these things because they are impossible, not in the power. However, we do not refuse that the stones speak, the moon .breaks, the trees walk, for they are possible in themselves

p: ۲۵۲

If we regard these miracles as impossible for Allah, the Exalted, then which thing .۳ confirms the Prophethood of the prophets? If Prophethood is possible without a miracle, then everyonea can claim it. So, what is the difference between the truthful prophet and ?the false one

When it is said that genius, cleverness, eloquence, knowledge, honesty, and truthfuliass are enough to confirm those we claim Prophethood, we say that most people do not attach importance to these qualities. Rather, they are not able to know the person who has such qualities. So, it is necessary for the prophet to bring the material thing which people cannot bring to uproot their questions and to be as a plain proof to convince the .knowledgeable and the ignorant

Why does the science refuse the things which occur not according to the natural laws? .۴ Is it not the Creator of the usual laws and the Creator of the unusual laws one? And He Who is able to create the things through their usual causes is able to create them through .the causes which are above the level of our ability and knowledge

These proofs and miracles are also necessary to the trustees of authority (awsiyä') of the prophets to fulfill the purpose for which the prophets summoned people. Allah sent the prophets to make people know Him azad then to serve Him. Also the trustees of authority were nominated to fulfill the same task. Therefore, the Imam should bring the miracle to .prove hia Imamate

p: ۲۵۳

As Allah, the Exalted, nominated al- Sâdiq, peace be on him, to carry the law which the Prophet, may Allah bless him and his family, brou then it was incumbent on Allah to grant him the miracle when necessary He granted it to the Prophet. This is the viewpoint of the concerning the Imamate of al- Sädiq. As for the Sunni viewpoint concerning him, they think that he belongs to the pure family of prophet. and that he has all outstanding merits. :We have mentioned viewpoints on him in the topic

?Who was al– Sâdiq

The author of the book 'Mad?nat al- Ma'âjiz' has mentioned over hundred miraculous and laudable acts on al- Sâdiq. We will mention of his miracles from the valuable books on :which the two parties Sunnis and the Sh?'a) have agreed. They are as follows

His Accepted Supplications

In his book 'Is'âfal- RAghibin', al- Sabbãn says:" His supplications accepted. When al- Sâdiq asked Allah for some thing, it would be bet'a his hands before he had finished his supplication." In his book 'Lawâqih al-Anwâr, al- Sha'arâny says:" When al- Sâdiq, peace be on him, was in need of a thing, he said:' Lord, I am in need of so- and- so.' The thing ".was piat beside him before he had finished his supplication

Many authors have mention that al- Mansiir sent for al- Sâdiq several times. However, al- Sâdiq invoked Allah against him. So, al- Mansflr changed his mind and stood up to receive [him.[۲

:One day al- Hakam b. al- 'Abbäs said

p: ۲۵۴

We hanged Zayd on the trunk of the date palm

We have not seen a Mahdi hanged on the trunk

You have compared 'Ali to 'Uthman out of foolishness

.Uthman was purer and better than 'Ali'

When al- Sadiq heard these words, he invoked Allah against al- Hakam and said:" Allah, order one of your dogs (one of the animals which you have created) to eat him." Banfl ['Urnayya (the Omayyads) sent al- Hakam to Kufa. Oii his way to Kufa, a lion ate him.[۳

Dliwfld b. 'All al- 'Abbffsi was the governor of al- Mansllr over Kufa. He ant for al- Ma'allä b. Khaiils, al- SAdiq's servant, and killed him. Also he did evil to the Imam. Al- Sädiq became angry. So, he invoked Allah against him. People heard him saying:" This hour! This hour!" Before he had finished his supplication, people heard an outcry in Dâwfld's house. [Then they said:" Al- Hakam died suddenly!"[۴

One day, a woman came to al- Slidiq and said:" May I be your ransom my father and mother and the members of my house support you." AlSädiq said:" You are truthful. What do you want?" The woman said:" May I be your ransom, son of Allah's Apostle (may Allah bless him and his family), I have leprosy in my upper arm. Invoke Allah to heal me." AlSfidiq, peace be on him, said:" Allah, You heal the blind and the leprous and bring life to the decayed bones. Forgive her and heal her to see the effect of the acceptance of my [supplication." The woman said:" By Allah, I stood up and I had nothing of leprosy."[۵

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Hammâd b. 'isa[۶] asked al- Sâdiq to implore Allah to give him what helps him to perform the hajj many times and to give him good, productive lands, a good house, a wife from the good families, and obedient children. He wanted to perform the hajj for fifty times. Al-Sädiq implQred Allah to fulfill Hammâd's needs. So, Allah gave him all his needs. Hammfld performed the hajj for fifty times. Then he wanted to perform the hail for fifty- one times. When he arrived at al- Jihfa valley, the flood took him a way. Then his servants brought .him out of the water. He was dead

His Prediction on the Events

Al- Sadiq, peace be on him, predicted many events. They occurred as he predicted after a time. For example, he predicted the end of the authority of the Abbasjds: AbO Muslim al-KhurasSni came to al- Sidiq and tired to Convince him to take the reins of power. He told him that there were inany people ready to support him. Al- Sädiq, peace be on him, said to him:" What you are talking about shall not be ours. The children of al- Abbas shall play with authority." So, Abfl Muslim went to Abd Allah b. al- Hasan and asked him to take the reins of authority. Abd Allah gathered the members of his fand took care of the matter. He summoned AbO Abd Allah (al- Sädiq), peace be on him, to ask his advice. So, al- Sftdiq came and sat between al- Saffah and al- Mansflr. When they asked the advice of al-Sädiq. he patted al- Saffah's shoulder and said:" No, by Allah, this shall be the first to take the reins of authority." Then, he patted al- MansIIr's shoulder and said:" The childre?a of this shall play with authority." Then, he stood up and left their meeting.[۷]

p: ۲۵۶

One day Abd Allah b. al- Hasan summoned al- Sftdiq to nominate his son Mohammed to the Caliphate. Al- Sädiq said to Abd Allah:" By Allah, this matter (the caliphate) is not for you nor for your children. The caliphate is for this (i.e. al- Saffah), then for this (i.e. al- Mansllr), and then for his children. When al- Sädiq went out, Abfl Ja'far (al- Mansflr) followed him and said to him:" AbU Abd Allah, do you know what you have said?" AlSãdiq, [peace be on him, said:" Yes, by Allah, I know it (the caliphate) and it shall occur."[۸

Also al- Sadiq predicted the killing of Mohammed and Ibrähim, the two sons of al- Hasan, on many ocëasions. One day, he said:"Jvlarwân shall be the end of the Omayyads, and [Mohammed shall be killed."[۹

His Psychological Analyses

When the self of the believer is free from vices, it becomes like the clear mirror that reflects everything before it. For this reason, Allah's Apostle, may Allah bless him and his family, said:" Be ware of the insight of the believer, for he sees through Allah's Light." This is the insight of the believer, just imagine how much more is the insight of the Imam of !the faithful

Al- Khidr (Elija), peace be on him, made a hole in the boat, slew the boy, and put that wall into a right state. He had done all these things according to the knowledge which Allah, .the All- knowing, had given to him

p: ۲۵۷

.So, al- Sädiq, peace be on him, told people about the things sounded in their mind

Amr b. Yazid came to al- Sâdiq. Al- Sädiq was ill, so he turned the face to the wall. 'Amr' said to himself:" I do not know what will happen to him when I ask him about the Imam after him." While 'Amr was asking himself such questions, al- Sädiq turned the face toward him and said:" My condition is not as you think. My alness has no poager over [me."[۱۰

Al- Hasan b. MUsâ al- Hannât,[۱۱] JamTl b. Darraj,[۱۲] and 'A'idh al- Ahmasi[۱۳] came to al- Sädiq. 'A'idh said to himself:" I want to ask al- Sädiq a qjyestion." When they greeted al- Sâdiq and sat down, al- Sâdiq turned to 'A'id and seaid:'a Whoever fulfills what Allah has imposed on him, Allah will not ask him more than that." So, 'A'id made a gesture to his companions and they stood up. When they all went out, they (his companions) asked him:" What was your need?" 'A'id said:" It was what you have heard. I have Ii? ability to rise at [night to pray, so I was afraid that Allah would punish me.[۱۴

Ja'far b. Härfin al- Zayyat and AbU Abd Allah (al- Sädiq), peace be on him, were performing the procession round the Kaaba. Al- ZayySt looked at al- Sädiq and said to himself:" Is this the proof of Allah? Is this the person through him Allah accept the needs?" While al- Zayyat was asking himself such questions, al- Sädiq came from behind him, patted his shoulder, and said:" A single mortal from among us! Shall we follow him? Most [surel we case be in sure error and distress."[۱۵] Then, al- Sâdiq left him.[۱۶

p: ۲۵۸

There were a group of people in the presence of al- Sädiq, peace be on him, Khâlid b. Najlh al- Jawâz[۱۷] came to al- Sâdiq, sat beaside, and said to himself:" Woe unto you! How heedless you are! With whom are you talking? With the Lord of the worlds?" So, al- Sfldiq said to him:" Khalid, Woe unto you! By Allah, I am a created servant. I have Lord. I serve Him. If I do not serve Him, He will torture me with the fire." Then Khâlid said:" No, by Allah, I never say anything concerning you except that which you say concerning yourself."[۱۸]

Footnote

۱ al- Dhfiriylt, ۵۶.

۲ Bin Shahrflshüb, al- Manlqib, ۴/۲۳۱. See also al- Shiblanji, NOr al- Absflr. al- Sibt, Tadhkirat al- K.hawls. Bin Talha al- SIfi'i, Matllib al- Sa'Di. Bin al- Sabbagh a!Mlliki, al- FusOI al- Muhima Bin Hajar, al- Sawa'iq al- Muhriqa. Shaykh SuIaymln, Yanabr al- Mawada.

۳ See NOr al- Abs, al- Sawa'iq, al- Fusnl, and al- Manlqib: ۴/۲۳۴.

۴ Ibid al- Manlqib: ۴/۲۳۰.

۵ a۱- Thsi, al- Amlhi, Majlis no. ۱۴.

۶ al- lahani, al- Basr,. He was among the reliable companioan of al- Sldiq and a!Kazitn, peace be on them.

۷ A۱- Mas'udi, al- Wasiya, ۱۴۱.

۸ Bihar at- Anwar, ۴۷/۱۳ ۱.

۹ at- Mas'udi, al- Wasiya.

۱۰ Basa'ir at- Daraj Ot, ۵/۲۵۹.

۱۱ among at- Sldiq's reliable companions.

۱۲ among at- S٠diq's reliable companions.

۱۳ among at- Sadiq's reIiable companions.

.al- Man٠qib, ۳/۲۲۶ ۱۴

.a۱- Qainar, ۲۴ ۱۵

p: ۲۵۹

.Bisajr al- Darajät, ۵/۶۵. Bihمr at- AnWOr, ۴۷/۷۰/۲۵ ۱۶

After this reproach, his belief became good. He was regarded as one of the ۱۷ .cمompanions of al- KHzim, peace be on him

.Basa’ir at- Darajfit, ۵/۲۶۱ ۱۸

HIS CHOSEN WORDS

Indeed, no one is able to encompass the words of Abfl Abd Allah, and the pages are not able to contain them. How many their origins are! How abundant their branches are! Anyhow, here, we want to mention only four chapters. They are: the orations, the sermons, the commandments, and the wise sayings. Surely, in them are the hopes of the pioneer, the quenching of the thirsty, and the life of the soul. I did my best to collect and .choose them from the best books and chosen volumes

HIS ORATIONS-۱

No one has reported that AbU Abd Allah went up on the pulpits for guidance. In the meantime his conditions did not suite him to address the masses. Still, to the best of my .ability in researching, I have found two orations- one is long; the other is short

The first oration is of two parts: (the first part) is about the outstanding merits of the Prophet. This part is his following words’[۱]: So, their great sins and their ugly acts did not prevent our Lord (for His clemency, His tolerance, and His mercy) from choosing for them the most lovable one of His prophets and the most honorable one of them, Mohammed bin Abd Allah, may Allah bless him and his family. In the most exalted place of glory was his birth. In the tree of nobility was his origin. Not mingled was his ancestry. Not mixed was his lineage. Not unknown with the people of knowledge was his quality. The prophets .brought glad tidings (to people) about him in their deacription

p: ۲۶۰

The wise men considered him carefully with their qualification. He was unapproachable educated one 'peerless Hashimy, and matchless Abtahy. His trait was modesty and his nature was liberality. He was naturally disposed for the burdens of the Prophethood and its good manners', having the inborn characteristics of the mission and its dreams till the causes of the powers of Allah led him to their times and the destiny put into effect with the permission of Allah to their ends through him, the inevitable destiny of Allah led to their purposes. Every nation brought good news about him to (the nation) after it. And every father pushed him to father from one BACK to BACK. And marriage did not impure him at his birth. From Adam to his father Abd Allah, he was in the best group, the noblest tribe, strongest family, the safest pregnancy gentlest lap. Allah chose him, was pleased .with him, and selected him. He gave him keys of knowledge, wisdom their fountains

He sent him as mercy for people and as spring for the country. Allah sent down the Book to him. In it (the book) there are eloquence and explanation. (It is) Arabic Koran without crookedness that they may guard (against evil). He (Allah) already explained it to men, detailed its method with knowledge, explained the religion, ordained (religious) duties, limited and explained punishments for people, disclosed and declared matters for his creation In them (the matters), there is a direction to salvation and marks Summon (men) to guidance. So, Allah's Apostle propagated what he was sent to do, declared what he was ordered to, and fulfilled the burdens of prophethood. He was patient for his Lord, waged holy war in His way, loyal to his nation, summoned them to Salvation, urged them (to read)the Koran, showed them the way of guidance with methods and reasons, (which) he founded their foundation for people, and ways which he proved for them that they will [not go astray after him, and he was compassionate and merciful to them.'[۲

p: ۲۶۱

the second part): It is about the qualities of the Imams, peace be on them. Al- Kulayni,) may his grave be fragrant, has mentioned this part in his book al- Kâfi, Chapter: the Imam and His Qualities. Also al- Mas'fldi, 'Ali b. al- Husayn,[۳] has mentioned it in his book al-Wasiya, p.۱۳۹, who said:" When tile Order of Allah, the Great and Almighty, come to him (i.e. alSadiq, peace be on him.), he gathered the ShY'a and addressed them. So, he praised Allah and lauded Him. Then he (al- Mas'üdi) has mentioned the part which we will mention. There is a small difference between the report of al- Kulayni and that of al-Mas'udi. We will mention the part according to the report of al- Kulayni because it has .additions

He (al- Sâdiq), peace be on him, said:" Indeed, Allah, the Exalted, unveiled His religion through the Imams of guidance of the family of our Prophet, has made clear through them the direction of His path. He has opened. the intermost part of the springs of His knowledge through them. So, whoever among the community of Mohammed, may Allah bless him and his family, knows the obligatory rights of his Imam finds the taste of the sweetness of his belief aiid knows the virtue of acceptance of his Islam, for Allah, the Exalted, has appointed the Imam as a sign for His creation and has made him as evidence .for the people of his time and his world

Allah, the Exalted, crowned him with solemnity, covered him with the Light of His might. He made a rope to stretch up to heaven, whose provisions are not cut off from him. Nothing can be obtained from what is with Allah but through him, not does Allah accept the acts of men unless they know him[۴], for he (the Imam) knows what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of disturbances. Allah the Exalted, went on choosing them for His creation from the sons of al- Husayn, peace be on him, an Irnam from the progeny of the Imam. He chose and selected them for that. He approved them for His creation and is pleased with them. Whenever an Imam of them passed away, He appointed an Imam from his progeny for His creation. (The Imam) is a clear sign, brilliant guide, custodian leader and .knowledgeable proof

p: ۲۶۲

They were Imams from Allah, who guide to the truth and by it (the truth) Allah acts with justice. (They were) the Proofs of Allah, His propagandists, and His guardians over His creation. People foHow their guidance. The, country is lit up by their light. The unripe product grows by their blessing. Allah has made them life for men, lamps for darkness, keys for speech, and supporters for Islam. The unshakable decrees of Allah put into effect for them. So, the Imam was chosen and approved. He was an elected guide,۱ and promising responsible. There by, Allah chosen him. He created him under His Protection. .He was in the world of scattering when he scattered him

He was in the creation when he created him. Before the creating of creatures, he was a soul on the right side of His Throne. He was gifted wita wisdom in the world of the unseen with him. Allah chose him with His knowledge, selected him for his purity. He (the Imarn) was the rest of Adam, peace be on him, the choice of the progeny of Noah, the chosen (one) of the family of Abraham, the best (one) of the family of Mohammed, may Allah bless him and his family. He (the Imam) was still under the protection of Allah. He (Allah) protected him and guarded him. The snares of the Satan and his soldiers were driven away from him. The coming of the evil of the utterly dark night, and the magic of the evil-doer were pushed BACK from him. The committing of the evil was averted from him. He (the Imam) was free from defects, preserved from indecencies, known for clemency and piety during his youth, attributed to chastity and knowledge and favor during his end. The .authority (the Imamate) of his father was entrusted to him

p: ۲۶۳

He (the Imam) kept silent during the lifetime of his father, then when the extent of his father's life came to an end, the decree of Allah concerning him (his father) was fulfilled by His Will; the Will of Allah came to him by His Love, and the extent of his father's life reached its end, then he passed away, and the Command of Allah reached him after him (his father), and He (Allah) entrusted His religion to him, and appointed him the Proof over His creatures and His custodian over His inhabited lands and confirmed him with His Sprit and gave him His knoWledge, and made him to know His decisive speech, and committed His Secret to him, and appointed him to His great affairs, and made him know the excellence of the expression of His knowledge, and established him as a sign for His creatures, and appointed him as the Proof over the people of his time, the Light for the .people of His religion, and the custodian over His creatures

Allah approved him as an Imam for them, committed His secrets to him, made him the safeguard for His knowledge, confined His Wisdom to him, made him a guardian for His religion, appointed him to His great affairs, and brought to life through him the tracks of His way, His ordinances, and His restrictions. When the ignorant and the disputers (in matters of religion), he set up injustice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which required it by the trodden path along with his truthful grandfathers, peace be on him, passed. So, there is no one ignores the right of this knowledgeable (man) except an evildoer, no one denies him but astray (ones), and no one turns away from him except the insolent (ones) towards Allah, the .Exalted

p: ۲۶۴

I (the author) say: You may regard these qualities as great practically for man. Where is he who has these traits? However, when you know that the Imamate means the caliphate after the Prophet, and his caliph should carry out his duties to guide his nation and reform people in general, you will know that these qualities are necessary for him, .[and that it is necessary for the nation to have such a person who has these qualities[۵

:The second Oration

In his book al- Manâqib (۱/۱۸۳-۱۸۴), bin Shahrâshflb said:" When Hishâm b. al- WalTd entered Medina, banü (the sons) of al- Abbâs came to him and lodged a complaint against al- Sädiq, peace be on him. (They claimed) that he had taken the estates of Mâhir al- Khishy and given them nothing. So, Abü Abd Allah (al- Sâdiq), peace be on him, made a :speech. Some of what he said is as follows

When Allah appointed His Apostle, may Allah bless him and his family, our grandfather" Abfl Tâlib supported him and was ready to sacrifice himself for him, (while) your grandfather al- Abbäs and Abfi Lahab aCcused him (the Prophet) of lying and incited the Satans (followers) of Unbelief. Your grandfather exposed him to calamities and led the tribes against him at (the Battle of) Badr. He (AbU Lahab) was in the vanguard (of the battle), the owner of its horses and its men. He was the feeder (of the tribes) then. And he :declared war on him." Then he (al- Sadiq) said

p: ۲۶۵

Your grandfather was our freed captive. He became Muslim reluctantly with our swords. He never migrated for Allah and His Apostle. So, Allah broke off his'guardianship with us through His Words:' And (as for) those who believed and did not migrate, not yours is their guardianship."" [۶] He was our patron. (However), he passed away. His heritage is our glory, for he was our patron, and for we are the grandsons of the Apostle of Allah, may Allah bless him and his family, and our grandmother Fatima obtained his heritage.

I (the author) say: Indeed, al- Sâdiq was above the claims of banü (the sons) of al- 'Abbâs concerning the estates. However, I think that he wanted to tell people about the unknown condition of al- 'Abbâs, for his grandsons would be their rules.

Historians may derive many advantages from these words though they are short. I do not think that historians have mentioned those attitudes of al'Abbãs.

I have said before: I spared no effort to find the orations of al- Sâdiq, but I have found only these two ones. Besides, his orations maybe regard as three when we add to them his attitude against Shayba b. 'Affal, the governor, of Medina during the ruling of aI- Mansür. We have mentioned it (the oration) in: His Attitudes against al- Mansflr and His Governors.

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١ It is not right that these words are the beginning of the oration. So, there must be other beginning. I have studied the chapters of at- Kill. However, in them, I have not found any addition to what we have mentioned above.

p: ٢۶۶

.Al-Kafi Chapter on the Birth of the Prophet, may Allah bless him and his family ٢

Abu al-Hasan al- Hadhali. He had valuable books. The most famous one of them is Murflj ٣ al- Dhahab. His doctrine was Imami. The two parties (ShI'a and Sunna depend on hina• Historians have not mentioned the year of his death exactly. It was said that he remained .(.a live till the year ٣۴۵ (A.H

As the Prophet, may Allah bless him and his family, said:" Whoever dies and does not ۴ know the Imam of his time dies the death of ignorant. "Namely,he is not Muslim and does .not do anything is Islam

We have proven the Imamate in the preface of this book. Also We have fully mentioned ۵ .the qualities of the Imam in our book al- Shi'a Wa al- Imama

.al- Anam, ٧٢ ۶

HIS SERMONS -٢

HIS SERMONS -٢

Our Imam (al- Sâdiq), peace be on him, went on spreading his immortal sermons among men to educate and guide them to the righteous way of Allah, the Exalted and to achieve their happiness in the two abodes (i.e. here and the hereafter). Many of his sermons have .been mentioned in the vailable books

We have decided to mention the most important ones of the sermons of al- Sâdiq as :follows

:Belief in Allah

Belief in Allah is the first of the religious duties and the base of virtues and acts. Rather, it is the objective of the objectives and the end of perfection of man. Rivalry for precedence among men is according to their rivalry for precedence to believe in Allah. For this reason, we have put belief in Allah in the beginning, of the sermons of al- Sádiq, peace be on him. It is enough for his speech on the belief in Allah that we will mention the following paragraphs in which he summons men to believe in Allah and urges them to cleave to it showing its great effects and pleasure. He, peace be on him says:" If men know the virtue

of belief in Allah, they will not look at what Allah enjoys the enemies of the choice and the comfort of life in this world, their lives in this world will be less than that which they trod on with their legs, they will lead a life of ease and comfort through believing in Allah, and will get pleasure from (living) in the gardens of Paradise with the friends of Allah. Believing in Allah, the Great and Almighty, is sociability for every estrangement, friendship for every loneliness, light against every darkness, strength for every weakness, and cure for every ".illness

p: ۲۶۷

Then he, peace be on him, said:" People had been before you. They were killed and burnt and sawed with the saw. 'And they did not take vengeance on them for ought except that they believed in Allah, the Mighty, the praised.' So, ask (Allah to grant you) their ranks. Be patient,,[١] toward the misfortunes of your time, then you get their consequence.[١]

He, peace be on him, describes belief in Allah as the one who has tasted it, then he encourages men to taste this delicious food. If we go on this heedlessness, we will not know that test except that we know that whoever heads for the belief in Allah, the Exalted, and approaches the Most Holy Allah for a span of the hand is far away from the enjoyment of this world for a mile, and whatever he gets rid of the pleasures of this existence turns away from that which is below the belief in the Necessary Being (Allah).

Fear and Hope

Indeed, Allah, the Exalted, embraces might and mercy, wrath and pleasure. So, His great wrath is according to His great mercy, His great punishment is according to His abundant reward. As His mercy is great, there is a hope that it will include the sinner. As His punishment is severe, fear of His wrath is certain. According, the believer must be between fear and hope because he does not know with which sin his punished and written in the record of sinners and does not know for which good act he is rewarded and regarded as one of the good- doers. For this reason, he must always be careful of the sin to avoid it and looks for the good act to obtain its reward. al- Sâdiq, peace be on him said many traditions about the necessity of fear and hope for the believer and their dangers when man loses them. On fear, he said:" Fear Allah as if you had seen Him. If you do not see Him, surely, He sees you. If you thing that He does not see you, then you are an unbeliever. And if you know that He sees you and you rush to the sin, indeed you regard Him as among the easiest supervisors over you.,,[٢]

p: ٢٦٨

He, peace be on him, said:" Whoever knows Allah fears Him; whoever fears Allah abstains [from life in this world."[۳

He, peace be on him, said:" Indeed, of worship is the intense fear of Allah, the Great and Almighty." Allah, the Great and Almighty, says: Those of His servants only who are possed of knowledge fear Allah."[۴] "Thereforc fear not the people and fear Me."[۵] "And whoever is careful of (his duty to) Allah, He will make for him an outlet."[۶] The love of honor and the [love of Allah do not come together in the heart of the God-fearing."[۷

Concerning these Words of Allah, the Great and Almighty:" And for him who fears to stand before his Lord are two gardens."[۸], al- Sadiq, peace be on him said:" Whoever knows that Allah sees him and hears what he says and knows what he acts whether good or evil, and that prevents him from (doing) the ugly acts, is the one who fears to stand before his ".Lord and prevents the soul from the desire

He, peace be on him, said:" The believer is between two states of fear: the sin which has passed; he does not know what Allah has done for it, and the age which has lasted; he does not know what he will commit of the sins during it, then he does not awake but [afraid, and nothing reforms him except fear."'[۹

I (the author) say: To reform the believer is always with fear, for if he takes fear into consideration, he will spare no effort to push away what he is afraid of. So, he abstains .from disobedience and adopts obedience

p: ۲۶۹

He, peace be on him, said:" Whoever fears Allah, Allah will make everything afraid of him; whoever does not fear Allah, Allah will make him afraid of everything."[۱۰]

On both fear and hope, he, peace be on him said:" The believer must fear Allah, the Exalted, the fear of the one who is about to (enter) the fire and hopes Him the hope of the one who is about to be among the people of Paradise, then he said:' Indeed, Allah, the Exalted, (rewards the person according to his) intention. If (his/her) intention is good, then (he/her) will get good; if (his/her) intention is evil, then (he/her) will get evil."[۱۱]

I (the author) say: Also the believer must be between fear and hope as Allah, the Most High, said:" They call upon their Lord in fear and in hope."[۱۲] That is because only fear may lead man to despair. Despair of the mercy of Allah is dispraised, for it discourages the servant from the good act; only hope may lead the servant to think that he is safe frome the punishment of Allah. Such idea is regarded as misguidance and disappointment which refrain the servant from worshipping. As for that Allah is with the intention of the servant may mean that Allah takes care of the servant and rewards him according to that good or evil intention which is put into effect.

He (al- Sâdiq) peace be on him, said:" The believer is not believing unless he is afraid and hopeful, and is not afraid and hopeful unless he put into practice what he is hopeful and afraid of."

p: ۲۷۰

I (the author) say: That is because the act is the appearance of fear and hope. If the person does not act, then he is a liar when he says that he is between fear and hope, for if the person is afraid of someone, he will spare no effort to be very careful of him. And if .the person hopes someone he will use all means to approach the hoped one

He, peace be on him, said:" Good opinion is that you must hope no one but Allah and that [you fear nothing but your sin.[١٣

I (the author) say: That is because if the person hopes other than Allah, he will have doubt in the might of Allah and His mercy for His servants or he will have an imagination that other than Allah has an ability which is in no need of Allah, the Exalted. So, this means mistrust in Allah, the Powerful, the Merciful. Also to fear things other than the sin- like fear .of death and other creatures- leads to doubt in the power of Allah and His mercy

It was said to him:" People commit sins and say that they hope (Allah) and they will continue that till death come to them." He, peace be on him, said:" They hesitate in hopes. They tell lies. They are not hopeful. Whoever hopes a thing looks for it; whoever is afraid [of a thing escapes from it."[١۴

I (the author) say: Indeed, the hoped thing is not obtained without effort and seeking but by chance, and the fearful thing cannot be avoided without escaping but by chance. So, is ?it possible for the wise man to depend on chances in these two cases

p: ٢٧١

Piety and Devotion

Belief in Allah, the Exalted, leads to piety and devotion. So, he AbU Abd Allah, peace be on him, warned man against disobedience and encouraged him to cleave to piety .aad .devotion in the religion

He, peace be on him, said:" Fear Allah and keep your religion with piety." "Cleave to [piety."[۱۵

The strongest thing Allah imposed on His creation very much is that they should" remember Him many times, I do not mean that they should say:' Glory to Allah, praise be to Allah, there is no god but Allah, and Allah is Great.' Though these are parts of it, I mean that they should remember him during the time of the act- if the act leads to obedience the person should do it; if the act leads to disobedience, the person should refrain from [it."[۱۶

I (the author) say: Indeed, the attitude of the person should be intense towards the lawful and the unlawful. The person should feel that Allah is with him everywhere. So, the person should conform to the lawful and should abstain from the unlawful. Accordingly, piety is .known during these attitudes when the self and the religion are not the deterrent

One day, al- Sâdiq, peace be on him, was asked to define the pious person. He answered:" [It is he who refrains from what Allah, the Great and Almighty, has prohibited."[۱۷

He was asked about the following Words of Allah, the Glorified, :" And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.[۱۸] He, peace be on him, answered:" Verily, by Allah, their deeds were whiter than the Qubti [(Egyptian) clothes, but when they found a forbidden thing, they did not refrain from it."[۱۹

p: ۲۷۲

One day, al- Mufaddal b. 'Amr[۲۰] said:" What few my deeds are!" al-Sadiq, peace be on him said:" Keep silent. Ask Allah's forgiveness. Surely, few deeds with devotion are better than many deeds without devotion." al- Mufaddal asked:" How are deeds many without ?"devotion

al- Sâdiq, peace be on him, answered:' 'Yes, for example, the person who gives food, treats his neighbors kindly, entertains his guests, but when the door of the unlawful is ".opened, he comes into it

This tradition ha similar meaning to the following tradition of the Prophet, may Allah bless him and his family:" Indeed, whoever says that there is no god but Allah, a tree is planted for him in the garden." Some of his companions said to him:" Therefore, our trees in the garden are many." Allah's Apostle, may Allah bless him and his family, said:" However, do ".not send fire for them to burn them

Religious Devotion

Religious devotion means that the person should turn away from life in this world with his heart and the members of his body to obtain life in the hereafter and what Allah, the .Exalted, has. It is among the ranks of the religion and the highest position of the gnostic

Indeed, the gnostic should be indifferent to life in this world whether it came to them to turns away from them, for if it came to them, it will prevent them from obtaining those .high ranks whose comfort no one feels but those who abstain from worldly pleasures

p: ۲۷۳

For this reason, al- Sadiq, peace be on him, said: "All good has been put in a house. And its ".key is regarded as religious devotion in this world

al- Sadiq himself reported a tradition on the authority of his grandfather the Prophet, may Allah bless him and his family, who said:" The person does not find the sweetness of belief ".till he is indifferent to him who controls pleasures in this world

Then al- Sâdiq, peace be on him, said:" It is forbidden for your hearts to know the ".sweetness of belief till they refrain from worldly pleasures

Encouraging men to adopt religious devotion, al- Sadiq, peace be on him, said:" Nothing of this world delighted Allah's Apostle, may Allah bless him and his family but that he wanted .(to be hungry and afraid in it (the world

Also he (al- Sadiq) said:" If Allah wants to do good for a servant, He makes him refrain from life in this world, makes him understand the religion, and makes him see its defect (i.e. the defects of life in this world), and whomever is granted these things is granted the ".good of here and of the hereafter

I (the author) say: Indeed, all good is in three things, for rest, tranquillity, and understanding are achieved with them. This is good in this world and obtaining high .position in the NEXT world as Allah has promised

Also he said:" Refraining from the life in this world is the best method to seek the truth, and it (refraining from the life in this world) is against the thing which is sought by the enemies of the truth, who wishes for it (worldly life), is there any patient, generous (one)? ".Indeed, it (worldly life) is nothing but very few days

p: ٢٧٤

I (the author) say: The love of life in this world and the wish for it prevent the person from seeking the truth. For example, the wish for abundant money, the wish for the a high position, and the wish for rest prevent the person from saying the truth. However, the person can say the truth, put it into practice, spread it when he or she turns away from these psychological desires. Moreover, turning away from these pleasures needs patience and a generous soul. So, al- Sâdiq summoned those who are patient and generous to turn away from such desires. Then he mentioned that people would not regard patience and generosity as dear except when they know that their existence in this world will last for a few days. That is because when man know that the adversity will .not last, he will habituate himself to generosity and patience to face those adversities

Then he, peace be on him, encouraged man to adopt religious devotion through its urgent advantage; this is the best way to urge man to wish for it, for man always likes to get an urgent advantage from his act. For this reason, al- Sâdiq, peace be on him, said:" Whoever adopts religious devotion in this world, Allah will fix the wisdom in his heart and will make his tongue utter it, and will make him see the defects of life in this world (its [illness and its cure), and Allah will take him out sound to Paradise."'[٢١

.Now, we must know religious devotion and its reality lest we should confuse the term

p: ٢٧٥

Some of his gnostic companions asked him to define religious devotion. He answered:" Allah has defined it in His Book. He, the great and Almighty said:' So that you may not grieve for what has escaped you, nor be exultant at what He has given you.[۲۲] Then he said:" Indeed, the most knowledgeable of men is the most afraid of them of Allah, the most afraid of them is the most knowledgeable of them of Him and the most knowledgeable of Him is the most devout of them."[۲۳]

I (the author) say: The definition of al- Sâdiq for religious devotion as in the holy verse makes us understand that religious devotion in this world is not as some people imagine that they should refrain from good food or wear rough clothes, though it sometimes leads to these things, it is higher than these things.

When the person turns away from life in this world, he will feel that everything in it is worthless. So, the person does not grieve for what has escaped him, nor is he exultant at that which will come. And if the person cleaves to life in this world, that which has escaped him will sadden him and that which has come to him will delight him. Accordingly, grief and delight are the best detectors for the reality of religious devotion in this world.

Besides, if religious devotion means that the person should turn away from good provisions in this world and pleasures where in as the Sufis (mystics) do, then why has Allah created them? To denote that Allah, the Exalted, is above these claims, let us listen to His Words: Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world.... [۲۴]Also this tradition of al- Sâdiq, peace be on him, proves that good provisions are not prohibited:" Certainly, When life is prosperous, then the righteous are worthier of it than the sinful, the believers than the hypocrites, Muslim than unbelievers." He said this tradition when some people saw him wearing white clothes. They criticized him for those clothes which they regard as a wish for life in this world while the slogan of his grandfathers was religious devotion in this world.

p: ۲۷۶

Yes, these things and life in this world should not take the servant's entire attention. .Rather, he should take care of the most lasting, and the most useful

Allah, the Glorified has imposed precepts and limited punishments to regulate life in this world. For this reason, al- Sãdiq, peace be on him, guided us to this fact and said:" The most pious one of all people is he who considers suspicion carefully, the most worshipping one of all people is he who performs the duties, the most devout of all people is he who refrains from the prohibited, and the severest one of all people in effort is he who gives [up sins."[٢٥

Life in this world

The world of man is nothing but the self of man and what it contains such as instincts, appetites, ideas, and beliefs. Every thing except his soul is out of his entity and foreign for him. Besides, it has no relation with man's world and has no relation with man himself but to the extent that relates with his ideas, satisfying his appetites, and achieving what his .instincts stir him to

If all the appetites of man are satisfied, then man will achieve all what he wishes in his life, otherwise he will be deprived of them as mucb as some of his appetites are hungry or not .satisfied

However, it is impossible for man to satisfy all his appetites in the life in this world. We will give an example about the appetite of superiority, domination and love, which are the strongest appetites in man. Whatever man rules and dominates, certainly, there are other directions out of his rule or there are other powers compete with him for that. So, the appetite of rule, due to what we have said, cannot be satisfied whatever its owner tries to satisfy it. Besides, to satisfy the appetite of domination is not achieved unless man abandons some of his other appetites such as rest, tranquillity, peace, and the like. That is because to continue the domination or to enlarge it forces man to resist his rivals or to face his disobedients. Then the more man dominates the more the competition is. So, his deprivation of many appetites increases, too. Generally speaking, the more man indulges in appetites and cleaves to his life in this world, the stronger his appetites are. In the meantime most of his appetites remain without satisfaction. They stir him, ache him, and .spoil his living and his rest till he dies for that

p: ۲۷۷

In the following words, al- Sâdiq, peace be on him, gives a great picture about this lasting conflict between man and his appetites:" Verily, the parallel of life in this, world is like the parallel of the water of the sea; whatever the thirsty drink of it, they increase in thirst till it [(sea water) kills them."'[٢۶

Also he, peace be on him, said:" The parallel of him who cleaves to the life in this world is like the parallel of the silkworm- the more it wraps its self with silk the more it will be [difficult for it to go out till it dies of worry."[٢٧

Warning man against the dangers of life in this world, al- Sadiq, peace be on him, said:" Indeed, the parallel of the life in this world is like the parallel of the snake whose touching is smooth whilst the lethal poison is inside it, the wise man is careful of it while the young ".men catch it with their hands

I (the author) say: The wise man has known that it (life in this world) is full of disturbances, pains, disasters, and misfortunes, while the self-conceited person has no experience in life, so he is like the child who feels the sweetness of life in this world but does not feel its bitterness. So, life in this world deceives the self- conceited person as the smooth tOuching of the snake does though the lethal poison is in its head. For this reason the Imain, peace be on him, and all reformers order man not to be deceived by the pleasures of life in this world, for they lead him to tyranny and make him forget to prepare him self in the life in this world for the life in the hereafter. If you want to go deeper in understating life in this world, then listen carefully to the following worlds of al- Sâdiq on :it

p: ٢٧٨

Verily, though this life in this world enjoys (man) with its splendor and deceives (him) with" its embellishment, its end will be like the end of springtime, which delights (man) with its greenness, then it withers when its period ends, he who is faithful to himself knows what has been imposed on him and what (has been) permitted for him, must considers his Lord, the Great and Exalted, carefully and knows him, and is careful of his evil place to return to. Indeed, the life in this world deceived people, but they left it more quickly than they came to it and though they were happier (than others) in it. Their death came to them while they were sleeping at night or while they were playing in the morning. How ?were they brought out of it (this world)? How have they reached (the stage) after it

It (life in this world) has made pain follow them, it has reflected regret oU them, it has made them swallow the bitter taste, and has made them choke with the cup of parting. Woe unto him who is pleased with it or delighted at it! Has not he seen the death of his grandfaaea٥ and of his past enemies and friends? (Has not he known that) their perplexity was longer (than his) in it, their attack was uglier (than his) in it, their deal was more losing (than his) in it, and their grief was greater (than his) in it? He who is deceived by it (life) should think of his death in it and abandons his desires where in. Suppose that he was given the longest age, was given all properties, then does not he become an old (man)? We ask Allah to grant you and us a good deed through obeying return to His [mercy, refraining from disobeying Him, and through Him.'[٢٨

p: ٢٧٩

Also Consider carefully his words on life in this world and its owners:" how many a seeker of life in this world, but does not obtain it, and obtainer of it has left it. So, its seeking - should not divert you from your act. Request it from its Granter and its Possessor. And how many a cleaver to the life in this world, it knocks him down, what he has obtained of it has diverted him from seeking his life in the hereafter till he finished his lifetime and his [death came to him , ,[۲۹

How truthful his (al- Sâdiq) analysis is on life in this world and the kindsof people in it:" What is the life in this world? And what could it be? Is life in this world nothing but a meal you have eaten it? or a garment you have worn? Or an animal you have ridden? The believers have no confidence in the life in this world and do not feel safe from the coming of the hereaja The life in this world is transient and the life in the hereafter is permanent The people in this world are heedless. The devotees are lighter than the people of this world in provision and more than them in help. When you forget, they (the devotees) remind you. When they remind you, they teach you. Then regard the life in this world as a house you had lived in it th.r, you have left it or as perfection you obtained in your sleeping, but there was nothing of it in your hand when you get up. How many a cleaver toa matter became unhappy when it came to him. And how many a leaver to a matter [became happy when it came to him." [۳۰

p: ۲۸۰

Also pay attention to the following words of al- Sädiq, peace be on him:" I have regarded the rank of the life in this world as the rank of the dead animal. When I am forced to eat of it I eat. Indeed, Allah, the Blessed and Exalted, knows what the servants do and where they will return to, si He (Allah) is patient toward their evil deeds because of his previous knowledge of them. Then the good request from him who is not afraid af escape should not deceive you." Then he recited the following Words-of Allah, the Exalted:" (As for) that future abode, We assign it to those whnj have no desire to exalt themselves in the earth nor to make mischief and tim good end is for those who guard (against evil)."[٣١] Then he (al- Sâdiq) begai weeping and saying:" By Allah, the hopes have disappeared with tIafr verse." Then he, peace be on him, said:" By Allah, the obedjents who a not commit even the little harm have succeeded, to fear Allah is enough knowledge and self- conceit is enough ignorance."[٣٢]

I (the author) say: When al- Sadiq, peace be on him, said that the h had disappeared he meant the hopes of the people of the evil deeds. Allah is patient toward them so that they think that they will be safe from the torture in the hereafter However, the verse indicates that the fin abode is assigned to those who have no desire to exalt themselves in the earth nor to make mischief. Accordingly, no one except them has a shr the hereafter.

p: ٢٨١

A man came to al- Sadiq, peace be on him, and asked him for a need.He peace be on him, said:" Be patient. Surely, Allah wi١l make an ea.cêar you." He kept silent for an hour, then be came to the man and asked Him:" Tell me about the prison of Kufa. How is it?" The mai answered:" Allah make you righteous, it is narrow and nasty. And its people are worst condition" So, al- Sâdiq, peace be on him, said:" You are in prison and you want wideness ".in it, did you not know that life in this world is a prison for the believer

Also consider carefully the following words of al- Sädiq, peace be on him:" Whoever enters upon morning and evening and life in this world is his greatest intention, Allah will put poverty between his two eyes and scatter his affair, and he will not get anything of life in this world except that which has been allotted for him. And whoever enters upon morning and evening and the hereafter is his greatest intention, Allah will put riches into [his heart and gather his affair."[٣٣

I (the author) say: That is because he whose intention is the life in this world, his appetites stir him frequently to satisfy them white he is not able to satisfy them. So, he is always in need of many things. Accordingly, poverty is always before him, his intention is branching because the affairs of this life are branching, so his affairs scatter. Nevertheless, he does not gçt anything of this wide life but that which has been assigned for him. As for him whose intention is the future life, Allah will put content into his heart, so whoever is satisfied is rich. Accordingly, his intention is not branching according to the branching .affairs of life. Thereby, his affairs come together and his mind is calm

p: ٢٨٢

Also he, peace be on him, shows you the sorrow of those who seek the mortal life in this .world

He, peace be on him, said:" He whose longing is much for life in this world, his sorrow is [more when he leaves it.[٣۴

Concerning those who are absorbed in the life in this world, he, peace be on him, said:" He whose heart cleaves to the life in this world (suffers from) three qualities: unperishable [worry, unobtainable hope, and inaccessible wish."[٣۵

I (the author) say: These are some examples of the words of al- Sädiq, peace be on him concerning the life in this world and those who are deceived by it. He said these words to awaken the heedless and warn them against the deceiving pleasures of the life in this .world

Hypocrisy

Hypocrisy means seeking a position in the hearts of people through performing good .deeds or acts indicating them such as clothes, appearance, movements, and rests

Hypocrisy is among the cardinal sins. The Verses and the traditions have dispraised it. Concerning it many traditions have been mentioned on the authority of al- Sfldiq, peace .be on him. These traditions have dispraised hypocrisy and its owner

al- Sâdiq, peace be on him, said:" Every hypocrisy is polytheism, whoever performs good deeds (to please) people takes his reward from people, and whoever performs good [deeds (to please) Allah (takes) his reward from Allah.'"[٣۶

Also he mentioned the following Words of Allah, the Exalted, :"Therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord."[٣٧] So, the person who joins someone in the service of his Lord is he who performs good deeds to make people praise him or to hear of him, in other words to please people not to please Allah. Then al- Sadiq, peace be on him said:" Any servant who performs good deeds secretly, the days will never pass unless Allah shows him good. Any servant [who performs evil deeds secretly, the days will never pass unless Allah shows him evil.'[٣٨

Also al- Sâdiq said:" Why does the one of you show good (deeds) and conceal evil (deeds)? Why does he not come BACK to himself to know (it is) not right to do that? And Allah, the Great and Almighty says:' Nay! man is evidence against himself.'[٣٩] If the inner self is [right, openness is strong.' [٤٠

I (the author) say: How valuable these words are! That is because the hypocrite comes BACK to himself and knows that what he shows is against what he conceals. Then that affects his deeds whether he knows or does not know. When he comes BACK to himself he feels this weakness and deception. Without doubt, weakness affects his deeds, So, he .trembles out of weakness

As for him whose hidden and open deeds are both right is strong in his deeds, for he is .sure of himself and 'feels its strength. To feel strength controls man's words and deeds

Also al- Sadiq, peace be on him, said:" Whoever performs a few deeds to please Allah, Allah will show him more than what he performs. And whoever performs many deeds to please people through rendering tiredness of his body and sleeplessness of his night, ".Allah refuses his deeds and degrades them in the eye of him who hears him

Also al- Sâdiq said:" Why does man perform deeds contrary to what Allah knows? Allah's Apostle, may Allah bless him and his family said:" Whoever performs a deed secretly, Allah wilt reward him according to it- if it is good, Allah will reward him good; if it is evil ".Allah will reward him evil

p: ٢٨۴

And al- Sâdiq, peace be on him, said:" Be careful of hypocrisy, for he who performs deeds to please other than Allah, Allah makes him get his reward from him to whom he performs [the deeds."'[۴۱

I (the author) say: These are extracts of al- Sadiq, peace be on him on hypocrisy. With them he denotes the unsucintention of the hypocrites and the disappointment of those who perform deeds to please men. Accordingly, the days will expose their offenses. Besides, their deeds do not grow, nor do they get their rewards from those to whom they .perform deeds

:Injustice

All wise men have agreed on the idea that injustice is ugly. For this reason, Allah has dispraised polytheism because it is injustice. He said:" Most surely polytheism is a grievous injustice.[۴۲] Besides there are many verses and traditions which dispraise .injustice and regard it as prohibited act

However, injustice ranging between muchness and littleness, between strength and weakness as the verses indicate that. For this reason, al- Sâdiq, peace be on him said:" [There is injustice stronger than injustice, for which its owner finds no helper but Allah."[۴۳

I (the author) say: That is because the weak person is unable to take his right, so Allah, the Exalted, is his supporter and the Taker of his right. In this connection, there is a tradition reported on the authority of Zayn at'abidTn, who said:" Be careful not to do [injustice to him who finds no helper against you except Allah."[۴۴

p: ۲۸۵

Do not think that the unjust person is only the doer of injustice, but he is among three persons as Abfl Abd Allah, peace be on him said:" The doer of injustice, the one who helps [him with (injustice), and the one who is pleased with injustice are all three partners."[٤٥

Rather, al- Sftdiq, peace be on him, added another person to the three persons. He said:" Whoever excuses an unjust person for his injustice, Allah empowers a person over him to do injustice to him, if he asks Allah, Allah does not answer him and does not reward him ".because of his injustice

As injustice is very ugly, the person who does not intend to do it is rewarded as al- Sâdiq, peace be on him, said:" Whoever enters upon morning and does not intend to do injustice to anyone, Allah forgives him all his sins on that day unless he sheds blood or takes the ".prohibited money of the orphan

Two men brought a dispute before al- Sâdiq, peace be on him. He did not hear their words entirely, but he said:" Indeed, whoever is successful through injustice does not get any good. Indeed, the victim of injustice takes (a share) of the debt of the unjust person more than the (share which) unjust person takes of the money of the victim of injustice." Then he, peace be on him, said:" Whoever does the evil to people should not refuse the evil when they are done to him, for the son of Adam reaps what he sows. Thereby, no one reaps the sweet from the bitter nor the bitter from the sweet." So, the two men had made peace before they went away

p: ٢٨۶

I (the author) say: What an eloquent sermon! And what a truthful example! However, the self is naturally disposed for doing the evil and showing enmity. So, the self is blind of good deeds. For example, how does the person reap the sweet from the bitter and the good from the evil, while he himself is not ready to forgive those who mistreat him and do ?injustice to him

Zyyâd al- Qandi'[۴۶] came to al- Sâdiq, peace be on him. al- Sâdiq said to him:" Zyyâd, have you become a governor for those?" Zyyãd answered:" Yes, son of the Apostle of Allah, may Allah bless him and his family. I have manhood, but I have no money. So, I help my brother with (the money I get) from the ruler." al- Sâdiq said:" Zyyâd, if your self summons you to treat people unjustly, then remember that Allah, the Great and Almighty, [is able to punish you."[۴۷

I (the author) say: The ruler is liable to do injustice. However Allah, the Exalted, is able to punish him and take vengeance on him. So, the ruler should take this fact into .consideration to refrain from injustice

As Allah, the Glorified, regards injustice as a great crime, he answers the desire of the victim of injustice as Abü Abd Allah said:" Beware of injustice, for the du'â (supplication) of [the wronged person ascends to the sky."[۴۸

.I (the author) say: That the du'fi ascends to the sky means that Allah will surely accept it

p: ٢٨٧

The Believer

When the person believes in a certain thought, he should let the thought dominate him. In the meantime he should be loyal to his thought and is ready to die for it. That is because when the thought is firmly established in the self of man, it becomes inseparable part of his entity, in other words it becomes himself. So, if it is possible for the person to get rid of himself and to be disloyal for it, then it is possible for him to get rid of his thought and to .be disloyal for it

SO, the religious thought is stronger than any other thought, for if the person believes that Allah is Powerful and Just, then he will disdain all appetites of the life in this world and .adopt the following moral traits

When you know that such a person has not adopted these moral qualities, then know that he is not a true believer or his belief is weak because the thought is.not firmly established .in himself

Concerning the qualities of the believer, Abfl Abd Allah, peace be on him, said:" The believer should have eight qualities: (he should be) solemn during misfortunes, patient during the tribulation, grateful during the welfare, satisfied with what Allah has given him. (He should) not do injustice to the enemies, nor does he wrong friends. His body, because ".of him, is tired, and people, because of him, are pleased

Then he said:" Verily, knowledge is the friend of the believer, clemency is his minister, [patience is the Emir of his soldiers, fellowship is his brother, and kindness is his father."[٤٩

I (the author) say: Most people think that they have virtuous traits because they love .themselves and are satisfied with them, so they are blind to their defects

In fact such a quality is the first of the vices. Rather, it is the beginning of every vice. However, if the person considers carefully the above-mentioned words of al- SSdiq, peace be on him, about the believer, then he habituates himself to them and knows the reason why Allah, the Exalted, said:" And most men will not believe though you desire it [eagerly."[۵۰

Also al- Sâdiq, peace be on him, said:" The believer has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, activity with guidance, obedience with righteousness, knowledge with clemency, courtesy with fellowship, generosity with rightness, moderation in riches, gracefulness in starvation, forgiveness with ability, obedience of Allah in his order, giving up the appetite, piety in the desire, eagerness in (waging) Jihad, worship in devotion, endurance in hardship. He is .dignified during calamities, patient in distresses, and thankful during ease

He does not BACKbite (people), nor does he become proud, and nor does he abandon his blood relations. He is not feeble, nor is he rude, nor is he rough. His sight does not precedes him, nor does his abdomen expose him, and nor does his private part overcomes him. He does not envies people, nor taunts (people), nor is taunted, and nor does he steal. He supports the victim of injustice, has mercy on the poor. His own self is in distress because of him, while people are in ease from him. He does not wish for the glory of this world, and nor does he become impatient because of its humiliation. For people there is purpose (which) makes him busy. No defect is seen in his judgment nor weakness is in his idea, and nor loss is in his religion. He guides him who seeks his advice, him who [helps him, and abstains from indecency and ignorance."[۵۱

p: ۲۸۹

I (the author) say: al- Sadiq, peace be on him, said these words concerning the Imams of (a/il al Bcryt), for there is no person has obtained such a rank of perfection as the Koran says:" And most men will not believe though you desire it eagerly."[٥٢]

Also he, peace be on him, said:" The believer is not believing till he is perfect in mind. And he is not perfect in mind till he has ten traits. Good alone is expected from him, evil from him is not to be feared. He regards much good of his own self as little, regards little good of others as much, regards much evil of his own self as much, regards much evil of others as little. He does not become fed up with needs (requested) from him and is not tired of seeking knowledge all his lifetime. Humbleness is more desirable with him than glory, and poverty is more desirable with him than riches. Little food is enough for him. And when he meets someone he says: he is better and more devout than me."[٥٣]

His Sermons on Various Matters

Among his eloquent impressive sermons are the following. al- Sädiq, peace be on him, said them when a man asked him to teach him a sermon:" If Allah has guaranteed livelihood, then why do you worry? If livelihood is determined, then why are you eager for it? If the reward is from Allah, then why do slacken? If the recompense is from Allah, then why do you try to be miserly? If the fire is the (decreed) punishment by Allah, then why do you disobey Him? If death is true, then why do rejoice? If standing before Allah is true, then why do you cheat (people)? If Satan is an enemy, then why are heedless? If walking on the Sirât'[٥۴] is true, then why do you incline to vanity? If every thing is predestined by Allah, then why do you feel sadness. And if the life in this world is mortal, then why do you have confidence in it?"[٥٥]

p: ٢٩٠

I (the author) say: The Imam condemned the person who has these unlovable traits such as worry, eagerness, collecting (money), sluggishness, and the like, while he knows that Allah has guaranteed livelihood and it is predestined, the reckoning is true, and so on.

However, though people know that these are unlovable traits, they have adopted them because they love themselves. In the meantime, the appetites have controlled their minds.

Among his wonderful sermons is:" Postponing repentance is self-conceit, lengthening procrastination is perplexity, offering an excuse for Allah is ruin, persisting on the sin is safety from Allah's plan. 'But none feels safe of Allah's plan except the people who shall perish.' "[٥۶]

Also al- Sadiq said:" You are (living) with taken souls and in counted days, death comes suddenly, whoever sows good reaps happiness, whoever sows evil reaps regret, the slow one of you does not precede his luck, the eager one does not obtain (anything) except that which has been predestined for him. Whomever is given good, Allah has aiven it to him. Whomever is saved from evil, Allah has saved him from it.[٥٧]

Also he, peace be on him, said:" Whoever fears Allah, Allah saves him (from adversities) Whoever thanks Him, He increases him. And whoever grants Him a loan, He will reward him."[٥٨]

Also he said to Abii BasTr:" Do not you feel sadness? Do not you worry? Do not you feel pain?" He (Abti BasTr) said:" Yes." al- Sadiq, peace be on him, said:" If you feel all these things, then remember death, your loneliness in your grave, the running of your eyes on your cheeks, the cutting of the members of your body, the eating of the ants from your flesh, your wearing out, and your departure from this world. All these things will urge you to act and prevent you from cleaving to the life in this world."[٥٩]

p: ٢٩١

I (the author) say: If man adopts these ideas to himself, he will abstain from committing major sins and habituate himself to obedience. Of course, the person who thinks of this horrible condition in his grave will perform good deeds and give up cardinal sins.

Also he, peace be on him, said:" None, even if the conditions help him, is able to get good living but through the misfortune. And whoever waits for the postponed investigation (to carry out) the urgent chance, the days will deprive him of his chance, for deprivation is the state of days, and passing is the state of time.[۶۰]

I (the author) say: These are eloquent, wise words which indicate the real facts of this universe. As for the first part of them, we all know that we get good living through hardships even if we have a great power or much money. That is because man is unable to satisfy all his appetites even if the life in this world is suitable for him. Also consider carefully:" Paradise is surrounded by adversities."

As for the second part of them, namely the chance- it does not meet man but through the gathering of thousands of causes which are out of his will. If the chance comes, while he awaits for studying it, it will escape him, for he has not used the last cause which is his decisive will. More likely, the gathering of the causes in the system of the universe will not serve him again because it is not under his will. For this reason, the gathering of the causes is called chance. Accordingly, the decisive, wise person must seize the opportunity when it comes.

p: ۲۹۲

Also al- Sâdiq, peace be on him, said:" Indeed, the hypocrite is -displeased with what the believer is happy. The happy (person) takes a lesson from the seriaon of religious [devotion even if the sermon is offered to other than him."[٦١

Footnote

.al- Kafi: ٨/٢٠٧/٣٤٧ ١

.al- Kafi, chapter: Fear and Hope: ٢١٦٧/٢ ٢

.Ibid: ٢/٦٨/٢ ٣

.Fatir, ٢٨ ٤

.al- Ma'ida ٥

.al- Talaq, ٢ ٦

.al- Kâti, chapter: Fear and Hope: ٢/٦٩/٧ ٧

.al- Rahman: ٤٦ ٨

.al-Kafi:٢/٧١/١٢ ٩

.Shaykh Ttasi, al- Majâlis, Majlis no. ٤٢. al- Kâfi: ٢/٦٨/٣ ١٠

.al- Kaff: ٢/٧٢/٣ ١١

.al- Kafi, chapter: Fear and hope: ٢/٧١/١١ ١٢

.Ibid, chapter: Good Opinion in Allah: ٢/٧٢/٤ ١٣

.al- Kafi: ٢/٦٨/٥ ١٤

.Ibid, chapter: Piety: ٢/٧٦/٣ ١٥

.Ibid, chapter: Refraining from the prohibited: ٢/$O/٤ ١٦

.al- Kafi, ٢/٧٧/S ١٧

.al- Furqan, ٢٣ ١٨

.al- Kâfi: ۲/۸۱/۵ ۱۹

.See his Narrators ۲۰

.al- Kafi: ۲/۱۲۸/۱ ۲۱

.al- HadTd, ۲۳ ۲۲

.Bihar al- Anwar: ۷۸/۱۹۳/۷ ۲۳

.al- Araf: ۳۰ ۲۴

.Bihar al- Anwa.r: ۷۸/۱۹۲/۵ ۲۵

.al- Kafi: ۲/۳۱۶/۷ ۲۶

.al- Zuhd, al- Husayn b. Sa'ced, ۴۵/۱ ۲۷

Muhaj al- Da'awit ۲۸

.Sbayjja al- Mutfd al- Irshad ۲۹

al Hasanb 'AIi,Tuhaf al 'UqflI ۲۸ ۳۰

.al Qasas ۸۳ ۳۱

B,hlr al Anwflr: ۷۸/۱۹۳/۷ ۳۲

.al- Kafi, ۲,۳۱۹/۱۵ ۳۳

.Ibid, ۲/۳۱۹/۱۵ ۳۴

.Ibid, ۲/۳۲۰/۱۷ ۳۵

.al- Kafi, ۲/۲۹۳/۳ ۳۶

.al-Kafi, ۱۱۰ ۳۷

.al- Kafi, ۲/۲۹۵/۱۲ ۳۸

.al- Qiyäma, ۱۴ ۳۹

.al- Kafi, ۲/۲۹۵/۱۱ ۴۰

.al-Kafi, ۲/۲۹۳/۱ ۴۱

.al- Kafi, ۲/۳۳۱/۴ ۴۲

.al- Kafi, ۲/۳۳۱/۴ ۴۳

.al- Kafi, ۲/۳۳۱/۵ ۴۴

.Ibid, ۲/۳۳۳/۱۶ ۴۵

Ibin Marwan al- Qandi al- Anbari. He remained a live till the days of al- Rids, peace be ۴۶ on him. He was the representative of al- Kflzim, peace be on him. When al- Kazim was imprisoned, many properties were with Zyyld. al- Rida asked him to repay those properties, but he claimed that they were endowments because he wished for them. However, Zyyäd was among those who reported the textual nomination of al- Rida. Also .he was a reliable narrator

p: ۲۹۳

.Shaykh al- Ttisi, al- Majalis, Majlis no. ١١ ٤٧

.al- Kafi, ٢/٥٠٩/٤ ٤٨

.al- Kafi, ٢/٢٣٠/٢ ٤٩

.Yusuf, ١٠٣ ٥٠

.al- Kafi, ٢/٢٣١/٤ ٥١

.Yusuf, ١٠٣ ٥٢

.Shaykh Tflsi, al- Majälis, Majlis no. ٥ ٥٣

.A kind of bridge which oniy the righteous can cross on the road to Paradise ٥٤

.al-Saduq, al- Tawtd. al- Khism: ٢/٦١ ٥٥

.al- Muffd, al- Irsh٥d ٥٦

.Ibid, ٢٨٤ ٥٧

.al- Muffd, al- Irshad ٥٨

.Shaykh Tusi, al- Majalis, Majlis no. ٥٥ ٥٩

.Tuhaf al- ‘Uqul, ٢٨١ ٦٠

.Roudat al- Kafi ٦١

HIS COMMANDMENTS –٣

HIS COMMANDMENTS –٣

The social importance of the person is embodied through the good he does for society. Also his personal importance is embodied through his good deeds. If al- Sâdiq, peace be on him, had nothing but those words which we have mentioned, then they will be enough evidence for his Divine, scientific importance and his concern to reform the nation. You have read some of his sermons. Here, we will mention some of his commandments for you to read them and to find the efforts of the godly rulers and guides of the nations, who

(godly rulers) guided them (nations) to good acts, summoned them kindly to their .missions, and taught them sincerely

His Commandment to His Son al– Kftzim

Some of al- Sâdiq ShVa (followers) came to him while he was giving commandments to :his son Mtisâ. Some of them are

My son, accept my commandments and memorize my words, for if you memorize them," you will lead a happy (life) and die a praised (death). My son, indeed, whoever is content becomes rich, whoever looks at what in the hand of other than him dies poor, whoever is displeased with what Allah has predestined for him accuses Allah in His Decree, whoever regards his own slip as small regards the slip of others as big. My son, whoever uncovers the veil of others, his defect is uncovered, whoever draws the sword of disobedience killed with it, whoever digs a well for his brother falls into it, whoever makes friends with the foolish is degraded, whoever makes friends with the knowledgeable is respected, and whoever enters the evil places is accused. My son, say the truth for you or against you, beware of the slander, for it plants the enmity in the hearts of men. My son, when you seek generosity, seek it from its places (i.e. the noble men), for generosity has places, the places have origins, the origins have branches, the branches have fruit, no fruit is sought but with a branche, and no firm origin but in a good place. My son, when visit, visit the good, but do not visit the wicked, for they are like the solid rock whose water does not gush out, the tree whose leaves do not get green, and the land whose plants do not [appear."[١

p: ٢٩۴

I (the author) say: Some of these words have been mentioned in Nahj alBalâgha. No wonder, for they (the Imams) took knowledge from each other. Perha, al- Sâdiq, peace .be on him, has mentioned these words as quotations

His Commandments to His Companions

After the Basmala[٢]: Then after this, ask Allah your Lord for health,cleave to meekness, solemnity, and calmness. Cleave to modesty and refrain from what the righteous had refrained before you. Fear Allah, and prevent your tongue (from saying anything) but from the good. Be careful not to sharpen your tongues with false witness, false accusation, iniquity, and aggression. Because if you prevent your tongues from (saying) what Allah hates, this will be better for you with your Lord than that for which you sharpen your tongues. Because sharpening the tongue (to utter) what Allah abhors and what He prevents (you) from causes disobedience for the servant with Allah, and hatred from Him. So, Allah will bring on him deafness, dumbness, and blindness on the Day of Judgment.so, you become as Allah has said:" deaf, dumb (and) blind, so they do not ".understand

Namely, they will not utter, nor will they be allowed to apologize. Keep silent (from everything) except that which Allah avails you with in your NEXT life and reward you for. Implore Allah very much, for Allah likes His believing servants to Implore Him, and He has promised His believing servants to accept (their supplication), and Allah will turn the du'â' of the believers into acts to increase (their rank) in Paradise. So, remember Allah as far as possible at every hour of the hours of day and night, for Allah has ordered (you) to remember Him very much, and Allah remembers him who remembers Him of the believers. Know that anyone of the believing servants remembers Allah, Allah remembers .him with good. So, do your best to obey Allah

p: ٢٩٥

That is because nothing of good is obtained from Allah but through obeying Him and refraining from what He has prohibited in the Koran, whether they are open or secret. He said in His Book and His Words are true:" And abandon open and secret sin."[٣] And know that Allah has prohibited what He has ordered you to refrain from. Do not follow your desires and your ideas so that you go astray, for the most astray one of people in going with Allah is he who follows his desire and his idea without guidance from Allah. Do good to yourselves as far as possible, for 'if you do good, you will do good for your own souls, and if you do evil, it shall be for them.' know that Allah does not make a servant of His servants safe till he (the servant) is pleased with what Allah has done to him.

Attend constantly to prayers and to the middle prayer and stand up truly obedient to' Allah,' as Allah, in His Book, had ordered the believer before you.

Beware of might and glory, for glory is the attribute of Allah, the Great and Almighty. So, whoever shares Allah His attribute, Allah breaks him and humiliates him on the Day of judgment. Be careful not to wrong each other, for it (wrong) is not among the traits of the righteous, and for whoever wrongs the (others), Allah makes his wrong against him, the help of Allah will be to him who is wronged, whomever Allah helps is victorious and gets victory from Allah. Be careful not to envy each other, for the source of unbelief was envy. Be careful not to help each other against the oppressed Muslim, so he invokes Allah against you and his invocation is accepted against you. That is because our father (i.e. grandfather) the Prophet of Allah, may Allah bless him and his family, said:' Indeed, the supplication of the oppressed Muslim is accepted. So, you should help each other, for our father the Prophet of Allah, may Allah bless him and his family, said:' Indeed, to help the Muslim is better and greater than to fast and to remain in the scared Mosque.'

p: ٢٩۶

Know that Islam (means) submission, and submission (means) Islam. So, whoever submits to (Allah) becomes Muslim; whoever does not submit to (Allah) is not Muslim. And whoever wants to do good to himself, then he should obey Allah. Indeed, whoever obeys Allah does good to himself. Be careful not to disobey Allah, for whoever disobeys Allah does evil to himself. Accordingly, there is a great difference between good and evil- the good people will obtain Paradise from their Lord; the wicked will obtain fire from their Lord. Therefore, obey Allah and a void disobeying Him".

I (the author) say: These commandments are long. So, we have mentioned some of them. It has been mentioned in the book 'Roudat alKâfi by al- Kulayni, may his grave be fragrant. About these commandments, al- Kulayni said:" Al- Sâdiq, peace be on him, sent them to his companions and ordered them to study these commandments and to put them into practice. So, they put them in their houses. When the performed their prayers, they looked at them.

Yes we must study these commandments and put them into practice because they have all good manners.

His Commandments to Abd Allah Bin Jundub

Abd Allah b. Jundub al- Bajali al- Kuff was the Companion of al- Sâdiq, al- Kâzim, .and al- Ridâ, peace be on them. He was the agent of al- Kazim and al- Ridâ. He was a worshipper, and his rank was very important for the Imams. In his book 'al- Rijâl', al- Kashy has mentioned that Abd Allah b. Jundub said to AbU al- Hasan, peace be on him:" Are you satisfied with me?" AbO al- Hasan answered:" By Allah, yes. Allah and His Apostle are satisfied with you, too."

p: ٢٩٧

Al- Sâdiq gave him commandments which have valuable sermons. We have mentioned some of them. He, peace be on him, said:' Bin Jundub, he who depends on his deed perishes, and he who commits sins is not saved with Allah's mercy."' Bin Jundub said:" Then, who is saved?" Al- Sädiq said:" Those who are between fear and hope. It is as if that their hearts were in the claws of the bird because of their eagerness for the reward and ".fear of chastisement

Bin Jundub, Whoever is pleased with that Allah will marry him to young ladies having" eyes with a marked contrast between white and black, and crown him with the light, then ".must delight his believing brother

Bin Jundub, the Satan has snares with which he catch (people). So, beware of his snares" and nets." He (Bin Jundub) said:" Son of the Prophet of Allah, may Allah bless him and his family, what are his snares and nets?" He (al- Sadiq) said:" As for his snares, he (the Satan) prevent (you) from treating the brothers kindly, and as for his nets, he (orders you) to sleep during the time of the prayers which Allah has imposed (on you). Indeed, to move the feet to visit the brothers and to treat them kindly is the best way to worship Allah. Woe unto those who are heedless from the prayers, who sleep during the time of the prayers, who mock at Allah and His verses in the Koran, 'Surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will he look at them on the Day of '.Resurrection nor will He purify them, and they shall have a painful chastisement

p: ٢٩٨

Bin Jundub, whoever runs to fulfill the need of his brother is like him who runs between" Safa and Marwa, and whoever fulfills his need is like him who sacrifice his blood in the way of Allah on the day of the (Battle) of Badr and 'Uhud, and Allah did not punish any ".nation but when it disdained the rights of their poor brothers

Bin Jundub, if you wish like to neighbor the Great (Allah) in His House and dwell Paradise" near him, then regard the life in this world as low, remember death frequently, do not save up (money) for tomorrow, and know that what you have advanced is for you, and ".what you have delayed is against you

Bin Jundub, whoever deprives himself of his earn, indeed, collects to other than him," whoever obeys his whim, surely, obeys his enemy, and whoever fears Allah, Allah guarantees what has made him worried in here and the hereafter and keeps for him what has disappeared from him. Feeble is he who does not prepare patience for every tribulation, gratefulness for every blessing, and ease for every hardship. Habituate yourto every misfortune in child, money and progeny. Indeed, He (Allah) takes His loan and takes His gift to try with them your patience and your gratefulness. Hope Allah the hope which does not lead to disobedience and fear Him the fear which does not dash your hope of his mercy. Do not be deceived by he words of the ignorant nor with their praise, for you will be proud, haughty, and conceited with your deeds. Indeed, the best acts are worship and humbleness. Do not lose your property, which you will leave after your death, to reform .the property of others, Be satisfied with what Allah has predestined for you

p: ٢٩٩

Do not look but at what you have. Do not wish for what you cannot obtain, for whoever gets satisfied gets full, and whoever is dissatisfied is not full. Take your portion from your life in the hereafter. Do not be ungrateful during riches, nor be impatient during poverty. Do not be rude that people hate your nearness. Do not be feeble lest he who knows you should disdain you. Do not dispute with those who are superior to you. Do not scorn those who are inferior to you. Do not dispute with the people of authority. Do. not obey the foolish. Think of every matter before you start to know its beginning and its end. Regard your self as an enemy to make it good. If you do a person a favor, do not spoil it with much reminding. Rather, do a better one than it, for that makes your manner good and achieves your reward in the hereafter. And cleave to silence to be regarded as meek whether your are ignorant or knowledgeable. Indeed, silence is good with the “.knowledgeable and as a cover for you with the ignorant

Al- Sãdiq, peace be on him, quoted here some commandments of ‘Isa (Jesus), peace be on him, to his companions:” And beware of looking, for it plant an appetite in the heart. It is an enough trail for its owner. Blessed is he who puts his sight in his heart and does not put his sight in his eye. Do not consider the defects of people as masters, and consider their defects as servants. Indeed, people are inflected and healthy. So, have mercy on the “.inflected and thank Allah for health

p: ٣٠٠

Then he, peace be on him, said:" Bin Jundub, visit him who abandons you, give him who deprives you (of your right), treat kindly him who mistreats you, greet him who abuses you, do justice to him who quarrels with you, and forgive him who wrongs you as you want him to forgive you. So, take a lesson from Allah's forgiveness for you. Do you not see that His sun shines over the chaste and the unchaste and His rain comes down to the .righteous and the sinners

Bin Jundub, Islam is naked, so its clothe is modesty, its embellishment is solemnity, its" manhood is the good deed, and its pillar is piety. Every thing has a foundation; the [foundation of Islam is our love, we, the (ahl al Bayt)."'[۴

His Commandments to Abd Allah al– Najâshi in the Same Letter

Abd Allah b. Sulayman al- Nawfali said:" I was sitting with Ja'far b. Mohammed al- Sâdiq. Suddenly, the servant of Abd Allah al- Najäshi came to al- Sâdiq. He greeted him and :handed him a letter. Al- Sâdiq opened the letter and read it. The letter read as follows

In the Name of Allah, Most Gracious, Most Merciful, may Allah prolong the life of my" master, and may He make me ransom for him. I have been inflected by the State of al- Ahwäz. I want my master to limit a punishment for me or to give me an example to use it as a proof for what makes me nearer to Allah, the Great and Almighty, and to His Apostle. I want him to sum up, in his letter: What does he think for me to put into effect? In what does he spend it? And in what shall I spend it? Where should I put my Zakat (alms)? In what shall I spend it? With whom shall I associate? With whom shall ۱ be happy? Whom shall I entrust, believe in, resort to concerning my secrets? Indeed, you are the Proof of Allah for his creation and His trustee of authority in His country (i.e. the earth), may Allah ".bestow His blessing upon you

p: ۳۰۱

:“.Abd Allah b. Sulaymân said:” Abui Abd Allah (al- Sãdiq), peace be on him, answered him

In the Name of Allah, Most Gracious, Most Merciful, may Allah compliment you with His” good deed, be kind to you with His favor, and guard you with His care. Indeed, He is the Supporter of that. Now then, your messenger came to me with your letter. I have read it and understood what you have mentioned and asked about. You have claimed that you have been inflected by the State of al- Ahwäz. So, that has delighted me and grieved me. As for my delight at your ruling, I have said: May Allah help and strengthen with you a grieved (person) from the supporters of the Family. And as for my grief, I am afraid that you might mistreat a support of us, so you will not obtain the mercy of the Holy Being .((Allah

I am going to summarize to you all what you have asked about. If you put them into effect and do not exceed them, I hope you shall be saved, Allah willing. My father told me on the authority of his grandfathers on the authority of ‘Au b. Abü Talib, peace be on them, on the authority of the Prophet of Allah, may Allah bless him and his family, who said:’ Whomever his believing brother asks the advice of him but does not show him sincere advice, Allah deprives him of his intellect. Know that I am going to advise you. If you put my advice into effect, you will get rid of what you are afraid of. Know that you are able to accomplish your rescue and your salvation when you refrain from shedding blood and harming the supporters of Allah, through treating subjects kindly, with patience and good friendship, with leniency without weakness and strength without violence. Complying with the moods of your companion and his messengers who come to you, and treat your .subjects according to justice and Inqulty, Allah willing

p: ٣٠٢

Beware of slanderers, do not let anyone cleave to you, do not let Allah see you accepting (their words) absolutely, while you do not do justice to people. So, Allah will be angry with you and disgrace you. As for him whom you rely on, satisfied with, and entrust with to carry out your affairs should be experienced, clear- sighted trustee, He should agree with you on your religion, know your subjects, and try the two parties. So, if you find such a person, then depend on him.

Be careful not to give even a dirham or take off a garment in the manner that displeases Allah to a poet, a comedian, and a joker, in this condition you should give the same (sum of many) to Please Allah.

Your prizes, bonuses, and robes of honor should be given to leaders, messengers, grandsons, postmen, the police, and the collectors of Chomps (fifth). As for the money which you want to spend in the fields of righteousness, success, generosity, alms, hajj, drinking water, the garment you use during / prayers, and the gift which you offer for Allah, the Great and Almighty and for his Apostle, my Allah bless him and his family, should be from your most lawful earn.

Abd Allah, spare no effort to avoid hoarding up gold and silver so as not to be among those about whom Allah, the Great and Almighty, says:' And (as for) those who hoard up gold and silver and do not spend it in Allah's way.'

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Do not regard as little those remnants of food. Spend them to full the empty abdomens to clam the anger of Allah, the Blessed and Exalted. Know that I have heard my father reporting a tradition on the authority of his grandfathers, on the authority of 'Ali b. Abi Talib, on the authority of the Prophet, may Allah bless him and his family, who said:' Whoever spends his night full, while his neighbor is hungry has not believed in Allah and the NEXT Day (the hereafter).' So, we said, 'Allah's Apostle, we have been ruined!" He said:' You can putout the anger of the Lord with the remnants of your dates, your living, and your worn- out pieces of cloth.'

Amir al- Mu'minin (Imam 'Ali) went out of this world while he had no responsibility for anyone till he met Allah praised- unblamed nor dispraised. Then the Imams after him followed his example as you have known. They (the Imams) did not stain themselvewith anything of the worldly calamities, may Allah bless them all and make their abodes good.

I have sent you the noble deeds of this world and the future one. If you put my advice into effect, I hope that Allah, the Great and Almighty, will forgive you all your sins with His power, even if they are as heavy as the mountains or as the waves of the seas.

Abd Allah, be careful not to scare a believer, for my father Mohammed told me on the authority of his father, on the authority of his grandfather 'Au b. Abü Tâlib, peace be on him, who said:' Whoever looks at a believer to scare him, Allah will scare him on that day when there will be no protection but His protection and gather his flesh, his body, and all his member in the shape of the small ants till He (Allah) brings him to his ruin.'

p: ٣٠۴

My father told me on the authority of his grandfathers, on the authorit) of 'Ali, on the authority of the Prophet, my Allah bless him and his family, who said:' Whoever helps a grieved believer, Allah will help him on that day when there will be no protection but His protection, make him safe on the Day of the Great Scare, and make him safe from the evil consequence. Whoever fulfills a need for his believing brother, Allah fulfills many needs for him, among them is Paradise. Whoever clothes his believing brother (to cover) his nakedness, Allah will clothe hun from the sacrament of Paradise and from its brocade and its silk. And he will go on enjoining himself with the pleasure of Allah as long as there is a .piece of thread on the clothed person

Whoever feeds his brother, Allah will feed him from the good provisions of Paradise. Whoever waters his brother, Allah will water him from the sealed nectar. Whoever serves his brother, Allah will make the Immortal boys to serve him, and dwells him with His pure friends. Whoever carries his believing brother from the saddle of his (animal), Allah will carry him on a she- camel of the she- camels of Paradise and vie him in glory with the close angels on the Day of judgment. Whoever marries his believing brother to a woman whom he depends on, who helps him, and with whom he is pleased, Allah will marry him to one of the pure, beautiful girls (in Paradise), and entertains him with the truthful ones of his family and his brothers. Also he (Allah) will entertain hii)a with them. Whoever helps his believing brother against an oppressive ruler, Allah will help him pass the road (on the day when) the legs shake (with fear). And whoever visits his believing brother in his house not for a need, Allah will regard him as one of the Visitors of (His Scared House), and it will .be a must on Allah to honor His visitors

p: ۳۰۵

Abd Allah, my father told me on the authority of his grandfathers on the authority of ‘Au b. Abü Tâlib, peace be on him, on the authority of the Prophet of Allah, may Allah bless him and his family, that he, one day, said to his companions:’ Men, whoever curses (people) with his tongue and does not believe (in Allah) in his heart is not a believer. Do not look for the defects of the believers, for whoever looks for the defects of a believer, Allah will look .for his defects on the Day ofjudginent and expose him in his house

My father told me on the authority of ‘Au, peace be on him, who said:” Allah had taken a promise from the believer that people do not believe his words, nor does he take revenge on his enemy, ncr does he quench his anger but through exposing himself to scandal, for “.every believer is controlled, that is for a short purpose and long rest

Allah had taken a promise from the believer (to conform to) things. The simplest one of” them is (that) a believer like him (who) believes in his thought makes him tired, envies him, and the Satan tempts him (the second believer) and helps him. The ruler follows his acts (the acts of the first believer) and his mistakes. He (the ruler) disbelieves in what he (the first believer) believes. He (the ruler) thinks that shedding his blood is a must and violating ?“his sacredness as booty, then is the life of the believer (important) after these things

p: ٣٠۶

Abd Allah, my father told me on the authority of his grandfathers, on the authority of ‘All b. Abu Tâlib, peace be on him, on the authority of the Prophet, may Allah bless him and his family, that he said:’ Gabriel, peace be on him, came down and said: Mohammed, Allah has sent His regards to you and said: I have derived a name from My Names for the believer. I have called him believer. The believer is from Me and I am from the believer. .Whoever disdains a believer, surely, wages war against me

Abd Allah, my father told me on the authority of his grandfathers, peace be on them, on the authority of ‘Au, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who, one day, said: ‘Au, do not debate with a man till you know his inner self. If his inner self is good, Allah, the Great and Almighty, does not forsake His supporter. And if his inner self is evil, his counterpart is enough for him. You are not able (to convince him) even if you do your best to do (deeds) more than he does, not to disobey Allah, the .Great and Almighty

Abd Allah, my father told me on the authority of his grandfathers on the authority of ‘Ali, peace be on him, on the authority of the Prophet, may Allah bless him and his family, who said:’ The minimum (degree) of unbelief is that the person hears a word from his brother, to memorize it against him so as to expose him with it. Such a person shall have no ‘.(Portion (in the hereafter

p: ٣٠٧

Abd Allah, my father told me on the authority of his fathers on the authority of ‘Au, peace be on him, who said:’ Whoever says about the believer what his eyes do not see and his ears do not hear to disgrace him and to destroy his manhood is among those about him Allah, the Great and Almighty, says: Surely (as for) those who love that scandal should ‘.circulate respecting those who believe, they shall have a grievous chastisement

Abd Allah, my father told on the authority of his grandfathers on the authority of ‘All, peace be on him, who said:’ Whoever reports a story about his believing brother to demolish his manhood and to defame him, Allah will degrade him with-his sin till he brings an excuse for what he has said and will never bring the excuse. Whoever delights his believing brother, delights (ahl al Bayt), peace be on them. Whoever delights (alt? a? Bayt), delights Allah’s Apostle, may Allah bless him and his family. And whoever delights Allah’s Apostle delights Allah. So, it is a must on Him to make him enter Paradise

Then I advise you to fear Allah and to hold fast to His religion, for Whoever holds fast to the religion of Allah is guided to the straight Path (of Islam). So, fear Allah and do not .prefer anyone to His pleasure and will

That is because it is the commandment of Allah, the Great and Almighty, to His creation. He (Allah) does not accept anything from them except it nor does He regard anything as great but it. Know that the creatures have not been authorized to do anything greater than to fear Allah. Also it is our commandment, we, (ahl al Baiyt). If you are able to refrain “.from doing the deeds about which you will be asked tomorrow, then do

Abd Allah b. Sulayman said:" When al- Najäshy received the letter of al- Sâdiq, peace be on him, he looked at it and said: By Allah with whom there is no good but Him, my master (al- Sadiq) is truthful. Whoever puts into effect what has been written in this letter is [saved. So, Abd Allah went on acting according to this letter throughout his lifetime."'[۵

Some of Ills Commandments to His Shi'a

Zayd al- Shahhâifl said: Abfl Abd Allah said to me:" Send my greetings to those of you who obey me and act according to my words. I advise you to fear Allah, the Great and Almighty, to cleave to piety in your religion, to make every effort for Allah, to be truthful in your talks, to give the trusts, to perform long adoration, and to treat your neighbors kindly, for Mohammed, may Allah bless him and his family, came to put these manners .into effect

Give the trust to hwho entrusts you with them whether he is righteous or mischievous, for Allah's Apostle ordered (the Muslims) to pay the piece of thread and the needle, keep close relations with tribes, attend their escorting of their deceased, visit their ill ones, give them their rights, for if the person of you becomes pious in his religion, is truthful in his talks, gives the trust, and his manners are good, (people) will say: This is the education of Ja'far. This pleases me. Otherwise, (people) will say: This is the education of Ja'far. In this case, the tribulation and the disgrace are attributed to me. By Allah, my father told me that a follower of 'All, peace be on him, was in a certain tribe. There, he was the best one: He gave tlia trust, and gave the rights. He was the most truthful one in talks. So, he was the shelter of their wills and trusts. The tribe asked about him and said: Who is like him? [He is the most honest of us in giving the trust. And the most truthful of us in talking."[۶

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[His Commandments to Mu’min al– Tlq:[٧

Al- Sädiq, peace be on him said:" Bin al- Nu’mfin, beware of doubt, for it foils your act. Beware of the argument, for it humiliates you. And Beware of many quarrels, for they take you away from Allah. Those who were before you learned silence, while you learn the speech. When anyone of them wanted to worship, he learned silence ten years before that. If he had learned it, he would have worshipped; other wise he said: I am not worthy of what I am seeking. Indeed, saved is he who prolongs silence to refrain from obscenity and endures harm in the state of falsehood. It is they who were the highborn, the honest, the true followers, and the believing. By Allah, if someone of you offers gold as much as the earth, and then envies a believer, that gold will be of that with which he .will be burnt in the fire

Bin al- Nu’mân, when someone is asked about knowledge and says: I do not know. Indeed, he shares knowledge equally with (the knowledgeable). The believer envies .during his sitting, but when he stands up, envy disappears from him

Bin al- Nu’mân, if you want the love of your brother to be pure for you, then do not joke with him, do not argue with him, do not vie in glory with him, and do not quarrel with him. Do not tell your friend about your secret except that which does not harm you when the .enemy knows it, for the friend might be an enemy someday

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Bin al- Nu'mân, eloquence is not the sharp ton۱gue nor much talk. Rather, it is giving the [meaning or producing evidence.[۸

[His Commandments to Ilamrin Bin A'yun:[۹

Al- Sãdiq, peace be on him, said:" Hamrãn, look at those who are inferior to you; do not look at those who are superior to you in ability, for that makes you satisfied with what has been predestined for you, and it is more appropriate for you to get an addition (in your reward) from your Lord. Know that a few constant acts with conviction are better with Allah than many acts without conviction. Know that there is no piety more useful than refraining from harming the believers and their BACKbiting, nor is living more comfortable than good manners, nor is property more useful than satisfaction with the a few [profitable (things), nor is ignorance more harmful than vanity."[۱۰

[His Commandments to al– Mufaddal Bin 'Amr:[۱۱

I advise you and my own self to fear Allah and to obey Him, for from fearing Allah result obedience, piety, humbleness for Allah, tranquillity, diligence, putting His orders into effect, faithfulness to His Apostle, hastening toward His pleasure, and refraining from what He has prohibited. Indeed, whoever fears Allah saves himself from the fire with the permission of Allah and obtains all good in here and the hereafter. And whoever orders (people) to fear Allah succeeds in the sermon. May Allah make us from those who fear [Him with His permission."'[۱۲

[His Commandments to Jamil Bin Darraj:[۱۳

Al- Sâdiq, peace be on him, said to Jamil b. Darrâj:" The good ones of you are the generous and the bad ones of you are the miserly. Among the good deeds are to treat the brothers kindly and to fulfill their needs, for these (acts) force the Satan (to turn away from you) and save you from the fires and make you enter Paradise. JamTl, tell your honorable companions about this tradition. He (Jamil) said: I (i.e. Jamil) said to him:' May I be your ransom, who are my honorable companions?' He, peace be on him, said: Those ".who treat the brothers with kindness during poverty and riches

He (al- Sadiq) said:" Jamil, this (act) is easy for the doer of the favor. Allah, the Great and Almighty, has praised the doer of the little (favor). He (Allah) said:' And prefer (others) to themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones."'[١۴]

His Commandments to al– Ma'aIlâ Bin Khanis

When al- Ma' allâ b, KhanTs wanted to travel, al- Sâdiq, peace be on him, said to him:" Ma'allâ, be powerful with Allah." He (al- Ma'allâ) said:" With What, son of the Apostle of Allah (my Allah bless him and his family)?" He, peace be on him, said:" Fear Allah, the Exalted. He makes every thing afraid of you. Ma'allâ, show love to your brothers through giving them gifts, for Allah, the Exalted, has made the gift love and prevention hatred. By Allah, if you ask me for (something) and I give you it is more desirable with me than that you do not ask me for (a thing) and I do not give yo.u, so you hate me. Whatever Allah, the Great and Almighty, has given you through my hands, still the laudable one is Allah, the Exalted. However, do not forget to thank for what Allah has given you through my hands."[١۵]

His Commandments tQ Sufyan al– Thawri:[١۶]

Syfyan said:" I met the Truthful one, the Son of the Truthful one, Ja'far b. Mohammed, peace be on them. ١ (i.e. Sufyan) said: Son of the Apostle of Allah, advise me. He said to me:' Sufyan, the liar has no manhood; the tired (person) has no brother, the enviou (Person) has no rest, and the ill-natured (person) has no rightness.'"

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I (sufyan) sai" Son of the Apostle of Allah Allah bless him and his family, add more. He said to me:' Entrust Allah to be a believer. Be satisfied with what Allah has allotted to You to be rich. Treat your neighbor with kindness to be Muslim. Do not make friends with the sinner so as not to teach you from his sin. Concerning your affairs ask the advice of those who '".fear Allah

I (sufyän) said:" Son of the Apostle of Allah, add more. He said to me:' Sufyän, whoever wants glory without a tribe, riches Without money, and dignity without authority, then should move from the humiliation of the disobedience of Allah to the strength of His [obedience",[١٧

He (i.e. Su١ayan) said once to al- Sädiq:" I do not go till you tell me (some pieces of advice)." He (al- Sadiq) said to him:' I will tell you, for talking with you is good. Sufyän, If Allah bestows a certain blessing upon you, and if you want this blessing to last, then praise and laud (Allah) for it very much, for Allah, the Great and Almighty, has said in His Book: If you are grateful, I would certainly give to you more.[١٨] And if you feel that your sustenance is slow, then ask Allah's forgivenag٥ for much, for Allah, the Great and Almighty, has said in His Book: Ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain. And [help You with wealth and sons, and make for you gardens, and make for you rivers."'[١٩

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Sufyän, when the ruler or others cause a Certain matter to sadden you, say: There is" neither might nor power but with Allah, for it is the key of ease and treasure of the [treasures of Paradise, So, Sufyân said:' What excellent three these are!' [٢٠

[His Commandments to 'Inwin al- :[٢١

Inwân al- Basri disagreed with Mlik b. Anas on his ideas. So, he wanted to learn from al-' Sâdiq, peace be on him. When he came to alSadiq, al- Sadiq said to him:" I am a wanted man. However, I have parts of tfre Holy Koran at every hour during night and day. So, do n) said:" I became sad, so I entered the Mosqueﻝnot busy me from these parts." He ('Inw of the Prophet of Allah, peace be on him, and greeted him." Then I said two ruk'ats and said:" Allah! Allah! I ask You to Make Ja'far's knowledge to follow Your straight path." When my patience was over, and my heart became narrow, I went to Ja'far. When I reached his house, I knocked on the door. A servant came out. The servant said:" What is your need?" I ('Inwân) said:" peace be on the Sharif." The servant said:" He is performing .his prayers." So, I sat at the door

Immediately, the servant came out and said:" Come in with the blessing of Allah." I caine in and greeted him (al- Sadiq). He greeted rue and said:" Sit down, may Allah forgive you (your sins)." So, ١ sat down. He bowed his head for a long time. Then he raised his head and said:" What is your kunya?" "AbQ Abd Allah," I said:" May Allah fix your kunya and grant you success. What is your question?" I said to myself:" This du'a' is very much for me." Then he raised his head and said:" What is your question?" I said:" I asked Allah to incline your heart to me and give me some of your knowledge. I hope that Allah has accepted my supplication." He (al- Sâdiq) said:" Abii Abd Allah, knowledge is not obtained through learning. Rather, It is light falls into the heart of the person whom Allah, the Blessed and Exalted, Wants to guide. If you want knowledge, then ask the truth of worship in yourself, seek knowledge through using it, and ask Allah to make you ".understand it

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I said:" Sharif ۱" He said:" Do not say sharif, say AbU Abd Allah." I said:" What is the truth of worship?" He said:" three things: the servant should not regard him self asking in what Allah has authorized him, for the servants have no authority. They think that wealth belong to Allah. They use it in the fields where He has ordered them to. So, the servant has no right in this wealth. All he has is that he should carry out what Allah has ordered him and to refrain from what He has prohibited. So, when the servant thinks that he has no right in what Allah has authorized him, spending in the fields where Allah has ordered .him to spend is easy for him

When the servant authorizes his master to manage him, the misfortunes of this world are easy for him. When the servant busies himself with what Allah has ordered him to do, while have no leisure time to argue with people or vie with them in glory. When Allah honors the servant with these three things, life in this world, Iblis (the Satan), and the creation are all easy for him. Besides, he does not request the life in this world to increase (his money) or vie with (people) in glory nor does he request what people have for power and the high position and nor does he make his days go in vain. So, this is the first degree of religious devotion. Allah, the Blessed and Exalted, said:' (As for) that future abode, We assign ito those who have no desire to exalt themselves in the earth nor to make mischief [and the good end is for those who guard (against evil)."" [۲۲

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I ('Inwfin) said:" Aba Abd Allah, advise me." He said:" I will advise you (to do) nine things, for they are to those who want to follow the Straight path of Alla. I ask Allah to grant you success to put them into effect. Three of them in the spiritual exercise; three of them in clemency, and three of them in knowledge. Memorize them and be careful not neglect them." "Inwlin said:" So, I made my heart empty." He (al- Siiq) said:" As for those concerning the spiritual exercise, be careful not to eat what you do not feel appetite for, because it brings about foolishness and stupidity. Do not eat except when you are hungry. When you eat, eat lawful (food), say: Bismillahr rahmanir rahim, and call to mind the following tradition of the Prophet, may Allah bless him and his family:' The person does not full a container more evil than his stomach. However, if it is necessary, (follow these [portions): third for food, third for water, and third for breathing.'[٢٣

As for those concerning clemency, whoever says to you: If you say one time, I have heard ten times. Say to him: If you say ten times, you have heard none. Whoever abuses you, say to him: if you are truthful in what you say, then ask Allah to forgive me. And if you tell lies in what you say, then I ask Allah to forgive you. Whoever threatens you with obscene language, give him a piece of advice and take care of him. And as for those concerning knowledge, ask the knowledgeable about what you do not know. Be careful not to ask them to confuse or try them. Be careful not to do anything according to your opinion. Act according to precaution in all what you cannot find a way to it. Escape from giving a religious opinion, and do not make your neck as a bridge for people. Now, AbU Abd Allah, leave me, for I have given you pieces of advice. Do not spoil my reciting to the parts of the Koran, for I am sticking to them, and peace be on those who follow guidance."٢

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Some of His valuable Commandments

His valuable pieces of advice and commandments are many. He followed every method to advise (people) to follow guidance. He sometimes urges us to cleave to religious devotion, piety, diligence, long adoration, and bow (ruku'). He says:" Be propagandists to yourselves without your tongues, be graceful and do not be disgraceful.[۲۴]

He sometimes urges us to stick to gratefulness, supplication, and reliance on Allah. He says:" Whomever is given three (things) is not prevented from three (things)- whomever is given supplication is given the answer, whomever is given gratefulness is given the addition, and whomever is given reliance (on Allah) is given the adequacy." Then he said:" Have you recited the book of Allah, the Great and Almighty: And whoever trusts in Allah, He is sufficient for him."[۲۵] "If you are grateful I would certainly give to you more."[۲۶] "Call upon Me, I will answer you."[۲۷]

He sometimes guides us to despair from all people. He says:" If someone of you wants to ask Allah to give him everything, then he should despair from all people, he should have no hope with any one but with Allah. When Allah, the Great and Almighty, knows that from his heart, He gives him all his desires."[۲۸]

He sometimes encourages us to have noble manners and virtuous qualities. So, he describes humbleness for us and limits its positions. He says:" It is an act of humbleness to be satisfied with sitting at the end of the sitting, to greet him whom you meet, to leave the argument even if you are right, and do not love to be lauded for religious devotion."[۲۹]

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Al- Sadiq mentioned many qualities to raise the person to a high social position. He said to his companions:" Hear my words. They are better than the dark black horses: one of you should not speak about that which does not concern him, he should leave many words about that which concerns him to find a subject to them. Perhaps, one may speak about an inconvenient subject, so he wrongs himself with his words. One of you should not argue with the clement person nor with the foolish one, for whoever argues with the clement person, he (the clement person) will drive him away. And whoever argues with the foolish one, he (the foolish one) will ruin him. When your brother is away, remember him with best words with which .you want people to remember you when you are away. [And do the deed of him who knows that he will be rewarded with kindness."[۳۰

He described good maimers for us to make us to conform to them. He said:" Indeed, Allah is satisfied with Islam as religion for you, then make your relation with it good through .generosity and good manners

He advised his companions to adopt the following:" Visit each other, for your visit enlivens your hearts and reminds you of our traditions. Our traditions make you feel compassion for each other. If you put them into effect, you will be guided and saved. If you neglect them, you will go astray and (face) ruin. So, follow them and I guarantee your [salvation."'[۳۱

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Social Relations

Without doubt, man imitates by nature his friends and relatives. So, he is good when they are good and is bad when they are bad. For this reason, our Imam warned people against bad social relations:" Be careful not to associate with the kings and those who clings to the life in this world, for that corrupts your religion and causes hypocrisy to you. This is a bad illness which has no cure, and brings about a hard heart and deprives you of devoutness. Cleave to ordinary people who match you, for you find good manner with them. Be careful not to wish for that which is in the hands of the children of this world. Because whoever wishes for that, his grief becomes long, does not quench his anger, and regards Allah's blessing with him as little. So, his gratefulness is little. Look at those who are inferior to you, so you are grateful to Allah for his boons, worthy of His extra (boons), and happy at [His liberality."[٣٢

Hastening toward Good Things

It is not right to lose the good deed, for it is an opportunity. Perhaps, losing the good deed brings about regret. All affairs of life are opportunities which we are not able to repeat. However, AbU Abd Allah, peace be on him, urges us to seize such suitable opportunities. He said:" if you intend to do a good deed, then do not put it off. Indeed, Allah, the Great and Almighty, may know that the servant has some obedience. So, He (Allah) says: By my Greatness and Might, I will never torture you after it.'"[٣٣] There are many similar .traditions in this regard

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Also al- Sadiq, peace be on him, warns us against evil deeds. He said:" And if you intend to do an evil deed, then do not do it. Indeed, Allah, the Great and Almighty, may know that the servant has some disobedience. So, He (Allah) says:' By My Greatness and Might, I will never forgive you after it.'" Al- Sadiq gave many similar comments in this regard.

Studying Religious Jurisprudence

Studying Religious jurisprudence is the way to worship Allah, the Exalted. Muslims can preserve the Islamic Law with it. Rather, the Muslim Religion depends on the Muslim jurists who know its rule and defend it. From here al- Sadiq, peace be on him said many traditions on religious jurisprudence we have mentioned some of them before. Here we will add other traditions. He, peace be on him, said:" Whoever worships (Allah) without understanding (the religion) is like him who walks after the mirage in a desert- the speed of his walking increases him nothing but distance." Also he said:" Whoeverbrof our companions does not study religious jurisprudence, then does not do any good deed." Also he said:" People are not able to act till they ask and understand (the religion)."[٣۴] He, peace be on him, said:" If Allah wants a servant to do good makes him understand the religion." Also he said:" All perfection is in understanding the religion, patience during the misfortune, and appreciating the living."[٣۵]

As religious j\urisprudence plays an important role in the Muslim religion, he, peace be on him, said:" The death of the religious jurist is more desirable with (the Satan) than the death of any other believer." Also he said:" When the believing jurist dies he makes in Islam a gap which ncthing fills."[٣۶]

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Gratefulness of Boons

Al- Sâdiq, peace be on him, advised (Muslims) to preserve boons to make them last. In this connection he said:" Preserve constant boons. Be careful not to let them move to other than you. Indeed, when they move from one person (to another), they rarely come ".BACK to him

[Amir al- Mu'minTn said:" When the thing turns away, it rarely comes BACK."[٣٧

He (al- Sâdiq) taught them (Muslims) how to preserve boons. He said to Sadrr al-Sayrafy:" When the person has many properties, the proof of Allah against him is great. So, if you are able to change it (Allah's proof), then do" He (Sâdfr) said:" Son of Apostle of Allah, may Allah bless him and his family, with what?" He, peace be on him, said:" With fulfilling the needs of your brothers from your properties." Then he said:" Receive boons, SâdTr, in a good manner. Thank Him Who bestows upon you. Bestow upon him who thanks you. Indeed, if you behave in such a manner. Then the addition from Allah and the advice from your brothers are a must." Then he recited these Words of Allah, the [Exalted:" If you are grateful, I would certainly give you more."[٣٨

Among the methods of gratefulness is that the servant should show the boons of Allah, the Glorified. For this reason, AbU Abid Allah (al- Sliq), peace be on him, guides us to this laudable trait. He said:" Surely, Allah loves beauty and embellishment, and hates misery and showing misery.Indeed, when Allah bestows a boon upon a person, He loves to see its effect on him." It was said:" How?" He, peace be on him, said:" He (the person) should clean his clothes, perfume himself, sweeps the yards (of his house), and plasters his ".house

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These are some important methods to show gratefulness for Allah's boons. They ".(explained this verse "And as for the favor of your Lord, do announce (it

Good Friendship

Good friendship is not the matter which comes to you automatically. Rather, it comes through habituating the self and controlling its pleasures. That is because good friendship sometimes forces you to sacrifice your desires and appetites for your friend and to prefer him to yourself. For this reason, Abti Abd Allah, peace be on him, said:" Adjust yourself to ".good friendship to him whom you make friends with

As there are many methods to make good friendship, and as the person does not know which one is the best, al- Sâdiq, peace be on him, teaches us how to make good friendship with our friends. He said:" Make your manners good, prevent your tongue (from saying obscene words), suppress your anger, decrease your nonsense, plant your [forgiveness, and be generous."[۳۹

Moreover, he wants us to make good friendship as permanent slogan with our friends. He said:" Shi'a (followers) of the family of Mohammed, whoever does not control himself during his anger and does not treat his friend kindly is not one of us."[۴۰] There are many .traditions like this

When we make friends with someone and when we part from him for a certain time, al- Sâdiq, peace be on him, makes it incumbent on us to look for him to know his conditions. So, he said to al- Mufaddal b. 'Amr when he came BACK from his travel: "Who accompanied you?" "A man of my brothers," said al- Mufaddal" "What has he done," asked al- Sadiq. "I have not known his place since I arrived," said al- Mufaddal. "Do you not know that whoever accompanies a believer for forty steps, Allah will ask him about [the believer on the Day of Judgment."[۴۱

p: ۳۲۲

Friendship during Travel

Travel has special manners which are different from those ones during the normal life. From the first look, you may know it is anbract of generosity, the noble self, and manhood to spend much money on the food in the manner that surpasses your friends. However, al- Sadiq, peace be on him, prevented (Muslims from doing that) during travel, for such kind of spending costs the friend a lot when he wants to vie in spending with his other friends or it may humiliate him when he prevents himself from doing that. It is not an act of politeness or good friendship to cost your friend or humiliate him. For this reason, al-Sadiq, peace be on him, said to Shahâb b. 'Abd Raba'[۴۲] :" Shahab, do not do that, for if they spend and you spend (more than them), then you wrong them or hUmiliate them when they prevent from (spending). So, accompany your matches, accompany your ".matches

The Imam said these words when Shahâb said to him:" You have known my condition, my open- hand, and my generosity toward my brothers. I accompany the person of them to [cover the road to Mecca and I become generous toward him."[۴۳

I (the author) say: The person humiliates others when he spends on them. In the meantime, others humiliate him when they spend on him. So, the Imam prevented (Muslims) from adopting both cases. He said to Abü Basir:" I do not want (the person) to ".humiliate himself, so he should accompany those who match him

p: ٣٢٣

The Imam said these words when Abü BasTr asked about the person who accompanies the rich, while he is inferior to them (in spending). So, the men take out the expense, while ".he is not able to take out what they do

When Hisham b. al- Hakam asked the Imam about some cases, the Imam answered:" [Accompany those who are like you."[۴۴

Accordingly, the Imam regard the companionship of the match as a rule for both causes, test the person should humiliate himself or humiliate the others. This is among his great .wisdoms which he adopted to make people follow good manners

Good Neighborhood

It is an act of the politeness of the person and of his superior intellect is to adopt good neighborhood. Besides, it is a virtuous act which the wise summon people to put it into effect. The Arabs vied with each other for treating their neighbor kindly. Also they did their best to defend the neighbor. When Islam came it adopted this noble trait, increased the respect for it, and urged the Muslims to cling to it. The Prophet, may Allah bless him and his family, gave frequent commandments concerning it. For this reason, AmTr al- Mu'minln (Imam 'Au), peace be on him, said:" Allah's Apostle, may Allah bless him and his family, went on advising us (to treat) the neighbor (kindly). So, we thought that he would ".bequeath him

The grandsons of the Prophet followed the same manner in regard with the neighbor. For example, al- Sadiq, peace be on him, said:" Cleave to Allah fearingness.... good manners, [and good neighborhood."'[۴۵

p: ٣٢۴

Al- Sadiq repeated these commandments many times. So, he blamed those who neglected them. In this connection, he, peace be on him, said:" Do the person of you not feel shame that his neighbor knows his right, while he does not know his neighbor's ?"right

Moreover, al- Sâdiq excluded those who do not treat their neighbors kindly. He, peace be [on him, said:" Whoever does not treat his neighbor kindly isnot one of us."[۴۶

Accepting Advice

People know that the person has superior intellect when he listens to advice and conforms to the words of the adviser, for the ignorant person sticks to fanaticism that he does not listen to the adviser. Besides, he thinks that the adviser may disclose his defects. However, he forgets that disclosing, his defects urges him to reform them. For this reason, al- Sâdiq, peace be on him, said:" The most desirable one of my brothers for me is he who gifts me my defects."[۴۷] He said these words to teach us, for he is far above .defects

I (the author) say: Of course, such a person is the most desirable one because he wants diq,لto save himself from the vices and adorn it with the virtue. As this quality is goo, al- S peace be on him, regarded disclosing the defects as a gift. This was his maximum aim to encourage the brothers (i.e. friends) to adopt this quality to disclose the defects of each .other to reform them

Al- Sadiq made it necessary for the believer to accept advice. He, peace be on him, said:" The believer is in need of three traits: success granted by Allah, the Great and Almighty, a [preacher from his own self, and accepting advice."[۴۸

p: ٣٢٥

Consultation

Whoever asks the advice of the wise knows the ways of the entries and of the outlets and discovers the ways of success. So, he saves himself from dangers. Abti Abd Allah (al-Sadiq), peace be on him, discovered this fact for us ۱vhen he said:" The person who asks the advice (of others) does nat perish."[۴۹] Also he guided us to the consultant when we face accidental vague things. He said:" When the person of you faces (a thing) which he has no ability to solve, Way does he not ask the advice of the wise man with has religion and piety?'[۵۰]

Al- Sadiq increased the conditions of consultation and of the consultant when he, peace be on him, said: "Consultation does not take place except within its (limits. So, the advice-seeker should know it with in its limita otherwise it harms him more than it avails him. Firstly, the consultant should be wise. Secondly, he should be free and religious. Thirdly, he should be a close friend, lastly, you should tell him about your secret tba his knowledge of it is as your knowledge of yourself. Then he keeps yoIar secret. Indeed, if he (the consultant) is wise, you make use of his advice. If he is free and religious, he does his best to advise you. If he is a close friend, he keeps your secret when you tell him about it. And if you tell him. about your secret that his knowledge of it is as your knowledge of it, then. consultation is perfect."[۵۱]

p: ۳۲۶

Al- Sâdiq, peace be on him, warned (Muslims) against disobeying the consultant when he is fully qualified. He said:" Of men, ask the advice af the wise, pious (one), for he does not order (you) but (to do) good. Be careful not to disobey (him), for aisobeying the wise, pious (one) corrupba religion and the life in this world."[۵٢]

Also he made it incumbent on the consultant to give his advice ataèa warned him against the end when he refuses to give his advice. He, pa be on him, said:" Whoever asks the advice of his brother, but he brother) does not give him pure advice, Allah, the Great and shall deprive him of his opinion.[۵٣]

Making Many Brothers

Indeed, the person becomes many with his brother (friend), for he (۶ friend) helps him during misfortunes and poverty, entertains him during loneliness and estrangement, advise him during perplexity, guides him during the error, remembers him when he is away, and so on. For tha reason, al- Sadiq, peace be on him, ordered (Muslias) to make ua brothers. He, peace be on him, said:" Make many friends in this world, iii they avail (you) in here and the hereafter. In this world, they fulfill (your

needs. In the hereafter, the paople of the fire will say:' So we have no jntcrCeSSOTS, nor a true friend."'[۵۴]

When al- Sidiq, peace be on him, said that the friend would avail his friend in the hereafter, he meant that the religious wise one who guides his friend to good through advising him, so he will save him from the ruin in the hereafter.

p: ٣٢٧

Or he may make use of his supplication for his life in the hereafter, as atSadiq said in ".other tradition:" Make many brothers, for every believer has an accepted supplication

Or because he may make use of his intercession in the hereafter, as a١-Sadiq, peace be on him said: "Make many brothers, for every believer has intercession." Also he, peace be [on him, saida "Make friends with the believers, for they have intercession with Allah.'[٥٥

Besides, the believing friend is worth a collection of all these qualities in here and the .hereafter

Forgiving Brothers

Not all people are infallible. Most people make mistakes. So, it is impossible for you to find the friend free from defects. Accordingly, whoever wants to make many friends should forgive them their mistakes. From here, al- Sadiq, peace be on him, said:" Where do you [find a prefect brother? Which one of men is perfect?[٥۶

Also he said:" Whoever does not make friends but with him who has no defect, his friends [are very few.[٥٧

When the person wants friendship to last he should not look for the defects of his friena, as al- Sâdiq, peace be on him, said:" Looking for (defects) is parting."[٥٨] Also he said"' Do [not look for (the defects) of people lest you should be without friend."[٥٩

The experienced persons should be satisfied with the little act of his brother to continue his friendship with him, as al- Sâdiq, peace be on him, said:" It is not an act of equity to demand the brothers to do equity, and whoever IS dissatisfied with his brather unless his [brother prefers him to himself his dissatisfaction will last."[۶٠

p: ٣٢٨

Yes, admonition does not spoil the continuation of friendship. Rather, it may remove the hatred and hidden spites of the hearts. However, admonition should not be very much because it brings about negative results. For this reason, al- Siiq, peace be on him, said:" He whose admonition is much, his friends are very few." Also he said:" Whoever admonishes his brother for every mistake, his admonition will last."[۶۱]

The Rights of Brothers

Brothers have many rights. It is difficult for us to count them, and we do not want to search what has been mentioned on them in this connection However, we will mention only one tradition. The tradition is enough for the brother to treat his brother kindly when he puts it into effect. Al- Sâdiq, peace be on him, said to al- Mu'alla b. KhanTs that the brother has seven rights. They are: The first right: You should love to him what you love to your self and hate to him what you hate to your self. The second right: You should avoid making him angry, follow his pleasure, and obey his orders. The third right: You should help him with your self, your money, your tongue, .your hand, and your leg. The fourth right: You should be his eye, his guide, and his mirror.

The fifth right: You should not be full, while he is hungry. You should not quench your thirst, while he is thirsty. You should not clothe your self, while he is naked. The sixth right: When you have a servant, and your brother has no servant, so you should sent him your servant to wash his clothes, to fix his food, and to prepare his bed. The seventh right: You carry out his oath, accept his invitation, visit his ill ones, participate in his funeral procession. When you know that he has a need, you should hasten to fulfill it. You should not force him to request it (the need) from you, but you should hasten to (fulfill it) of your own accord. When you do that, you relaae your friendship to his friendship, and his friendship toyoa friendship"[۶۲]

p: ۳۲۹

Helping the Brothers

In the previous topic the Rights of Brothers, we have mentioned something about helping the brothers. However, it has been mentioned separately in the traditions of al- Sadiq, peace be on him. He, pe۱ice be on him, said:" Help your brothers with what you have earned."[۶۳] Also he, peace be on him, said:" Come nearer to Allah through helping your [brothers."[۶۴

As helping the brothers is very difficult, Abü Abd Allah (al- Sadiq), peace be on him, said:" Among the strongest things which Allah has Imposed on his creatures are three: (The believer should) treat his believing brother with (nametya he should love to him what he loves to himself helping the believing brother with money, calling to mind Allah's name during every attitude- it is not to say Subhana Allah waaa۱- hamdu lillah rather during [(doing) what Allah has prohibited him from."[۶۵

I (the author) say: Indeed these are among the difficult things for the person to do, for .they Oppose his strongest pleasure such as self- love, money- love, pride, and so on

Treating the Brothers Kindly

Treating the brothers kindly is a branch of rendering help to them. AlSâdiq. peace be on him, urged Muslims very much to treat each other kindly. In his commandments to JamTl b. Darrâj, he said:" It is an act of pure belief is to treat the brothers kindly and to satisfy their needs. The Merciful (Allah) loves him who treats his brothers kindly.... Jamil, tell your honorable companions about this tradition. He (Jamil) said: "May I be ransom for you, who are my honorable companions?" He said:" Those who treat their brothers kindly during [poverty and riches."'[۶۶

p: ۳۳۰

In his foregoing commandments to Abid Allah b. Jundub, al- Sadiq said:" Indeed, to move ".the feet to visit the brothers and to treat them kindly is the best way to worship Allah

As treating the brothers kindly is great with Allah, the Exalted, the Satan does his best to prevent man from doing that, In these commandments he said:" Bin Jundub, the Satan has snares to catch (people) so, beware of his snares." He (Bin Jundub) said:" Son of the Prophet of Allah, what are his snares?" He (the Prophet) said:" As for his snares, he (the ".Satan) prevent you from treating your brothers kindly

Truthful Talk and Giving the Trust

Abu Abd Allah (al- Sadiq), peace be on him, advised his companions to be truthful in their talks and to give trusts to their owners. In this connection, we have mentioned some .information before

Though these two traits are the best of all traits in themselves, they have clear effects on the religion. For example, they bring about love and confidence among people, so riches .happens. In this regard, we will mention the following tradition

Al-sadiq, peace be on him, said to Abd al- Ra١unan b. Sayyaba:" Do you not want me to give you a commandment?" Abd al- Rahman said:" Yes, may I be ransom for you." Al-Sadiq said:" Cleave to the truthful talk and giving the trust. So, you Will share people their properties." Abd al-Rahman said:" I ha will share people their properties." Abd al hundred [thousand dirhams"a the tradition, so I have earned three hundred thousand dirhams."[۶٧

p: ٣٣١

Footnote

.al- Shiblanji, NDr al- Abs'r, ۱۶۳. AbD Nä'Tm, Hulyat al- Awliya', ۳/۱۳۵ ۱

.Bismifflhur rahmanur rhim= In the Name of Allah, Most Gracious, Most Merciful ۲

.al-An'äm, ۱۲۱ ۳

.Bihär al- Anwar, ۷۸/۲۷۹/۱ ۴

.Bihar al- Anwar, ۷۳/۲۷۱/۱۱۲ ۵

.al-Kafi, ۲/۶۳۶/۵ ۶

.See His Famous Narrators ۷

.Bihar al- Anwar, ۷۸/۲۹۲ ۸

.See His Famous Narrators ۹

.Roudat al- Kill, ۸/۲۰۴/۲۳۸ ۱۰

.See His Famous Narrators ۱۱

.Basi'ir al- Darajat, ۱, ۵۲۶ ۱۲

.See His Famous Narrators ۱۳

.a۱- Sidflq, al- KhisaI. al- Hashr, ۹ ۱۴

.Shaykh al- Ttisi, al- Majilis, Majlis no., ۱۱ ۱۵

.See His Famous Narrators ۱۶

.BiMr al- Anwfir: ۶, ۱۹۲/۷۸ ۱۷

.lbrflhini, ۷ ۱۸

.Nuh, ۱۰ ۱۹

.Abu Na'im, Hulyat al- Au۱iya,' ۳,۱۹۳ ۲۰

.He has no biography in the books of our biographers ٢١

.al- Qasas, ٨٣ ٢٢

.Bihar al- Anwar, ١/٢٢۴/١٧ ٢٣

.al- Kafi ٢۴

.al- Talaq, ٣٠ ٢۵

.Ibrahim, ٧ ٢۶

.al- Mu'min, ۶٠ ٢٧

.al-Kafi ٢٨

.al-Kafi ٢٩

.Shaykh al- Thsi, al- Majfflis, Majlis no. ٢ ٣٠

.al- Kafi ٣١

.Zayd al- Narsi, al- Kitab ٣٢

.Wasa'iI al- Shi, ١, ١٨ ٣٣

.Bihar al- Anwir: ١/٢٢١/۶١ ٣۴

.a١- Kafi ٣۵

.Bihar al- Anwar: ١/٢٢٠/۵۶ ٣۶

.Shaykh Tusi, al- Mbrjalis, Majlis no.٩ ٣٧

.Ibid, Majlis no. ١١. Ibrahim, ٧ ٣٨

.al- Was' ‘il, ٨/۴٢/٢ ٣٩

.Ibid, ٨/ ۴٠٢/٣ ۴٠

.Ibid, ٨/۴٠٣/٨ ۴١

al- Kafi. He was among the companions of al- Sliq, peace be on him, He was among the ۴۲
.reliable narrators. The reliable narrators reported traditions on his authority

.Wasa'il al- Shi'a, ۸/۳۰۲/۱ ۴۳

p: ۳۳۲

۴۴ Ibid, ۸/۳۰۳/۵.

۴۵ Wasa’il al-Shi’a, ۱۱/۱ ۵۶/۸.

۴۶ Ibid, ۸/۳۹۹/۴.

۴۷ Ibid, ۸/۴۸۹/۵.

۴۸ Ibid, ۸/۴۱۳/۳.

۴۹ Ibid, ۸/۴۲۴/۴.

۵۰ Ibid, ۸/۴۲۶/۷.

۵۱ Ibid, ۸/۴۲۶/۸.

۵۲ Ibid, ۸/۴۲۶/۸.

۵۳ Ibid, ۸/۴۲۷/۲.

۵۴ Ibid, ۸۱۴۰۷/۵.

۵۵ Ibid, ۸/۴۰۸/۷.

۵۶ Ibid, ۸/۴۵۸/۱.

۵۷ Bihar al-Anwar, ۷۸/۲۷۸.

۵۸ Ibid, ۷۸/۲۵۳/۱۰۹.

۵۹ Wasa il al-shia, ۸/۴۵۸/۲.

۶۰ Ibid, ۸/۴۵۸/۳.

۶۱ Bihar al- Anwar: ۷۸/۲۷۸.

۶۲ Wasa il al- Shi’a, ۸۱۵۴۴۱۷.

۶۳ Ibid ۸/۴۱۵/۴.

۶۴ al-Sudiq,al-Khisal.

.Wasa il al- Shi,a, ۵/۴۱۵۱۵ ۶۵

.Wasa'il al- Shi'a ۶۶

.Bihar al- Anwar: ۴۷/۳۸۴/۱۰۷ ۶۷

HIS SAYINGS -۴

HIS SAYINGS ۱

Al- Sliq, peace be on him, has original sayings and rare words. They raise the good souls to the classes of angels and lead people to the virtue and happiness when they use and consider them carefully. I have collected and selected a group of them in earnest. He, :peace be on him, said

.۱ Intellect is that with which people worship the Most Gracious (Allah) and with which they .obtain gardens

.۲ .Verily, the reward is equal to intellect

.۳ .The most perfect of men in intellect is the best of them in ethics

.۴ .Intellect is the pillar of man

.۵ [۱] 'Intellect is the guide of the believer.'

.۶ The perfection of intellect is in three (things): humbleness for Allah, good certainty, and .silence except for good

.۷ Ignorance is in three (things): Haughtiness, the intense of dispute, and the ignorance in .Allah

.۸ The best nature of intellect is worship, the strongest speech for it is knowledge, and its most abundant luck is maxim.[۲]

p: ۳۳۳

[To consider knowledge very much opens intellect.[۳ .۹

Knowledge is a shield, truthfulness is might, ignorance is abasement, understanding is .۱۰ glory, generosity is success, good behavior causes friendship, he who has knowledge .about his time, ambiguous things do not attack him, and determination is mistrust

If you want that you are honored, then be soft. And if you want that you are abused, .۱۱ .then be rough

.He whose origin is noble, his heart is soft, and he whose race is rough, his liver is thick .۱۲

Whoever is extreme gets involved, and whoever is afraid of the consequence refrains .۱۳ .from entering what he does not know

[Whoever attacks a matter without knowledge cuts off his own nose.[۴ .۱۴

Scholars are trustees, the Allah- fearing are strongholds, and guardians are . ۱۵ [masters.[۵

[Verily, knowledge is a lock and its key is the question.[۶ .۱۶

Whoever acts without prescience is like the walker without way, the speed of walking .۱۷ .does not increase him but farness

Allah does not accept any act without knowledge, there is no knowledge without act, .۱۸ so whoever knows, knowledga leads him to act, and whoever does not act gets no .knowledge, but belief is a little of a little

:(The favor is not perfected but with three (things .۱۹

.by doing it quickly, debasing it, and hiding it

Not everyone who sees a thing is able to do it, not everyone who is able to do a thing is .۲۰ successful in doing it, and not everyone who is successful in it. when intention, ability, .success, and righteousness come together, happiness occurs

.Four things of which little is much: Fire, enmity, poverty, and illness .۲۱

.Twenty- day- friendship is a relationship .۲۲

Whoever does not feel shame during absence and does not repent during old age and .۲۳ .does not fear Allah during loneliness, then he has no good

Whoever honors you, then honor him. And whoever scorns you, then honor yourself .۲۴ .from him

.To forbid generosity is mistrust in Allah .۲۵

Verily, the family of a person are his prisoners, so whomever is bestowed upon him, .۲۶ then he should be generous toward them, and if he does not (do that), that favor is about .to disappear from him

Three (things) with which Allah does not increase the Muslim person but glory: To .۲۷ forgive him who wrongs him; to give him who deprives him, to visit him who abandons .him

When the believer becomes angry, his anger should not take him out of the truth; and .۲۸ .when he becomes satisfied, his satisfaction should not bring him in falsehood

Friendship has five conditions. Whoever has them, then attribute him to it. Whoever .۲۹ has not them, then do not attribute him to any of it. They are: the good of his friend should be his good, his inward thoughts for him should be like his openness, no money should change him against him, he should hold the view that he is worthy of all his friendship, and [should not abandon him during misfortunes.'[۷

The noble man should not turn up his nose at four (things): his standing from his sitting .۳۰ for his father, his service for his guest, taking care of his riding animal even if he has a .hundred slaves, and his service for his teacher

HIS SAYINGS ۲

Religious) scholars are the trustees of prophets unless they come to the doors of) .۳۱ [supreme rulers.[۸

A man from the people of Iraq (ahl al- Sawâd) went to him (alSâdiq) frequently, then he .۳۲ broke away from him, So he (the Imam) asked some people about him. To detract from him, one of them said:" He is Nabati." So, he (the Imam), peace be on him, said:" The origin of the man is his intellect, his ancestry is his religion, his generosity is his piety, and men [are equal in Adam (Adam)."[۹

Noble deeds are ten, if you want them to be with you, then let them be, they are with .۳۳ the man and are not with his children; they are with the child and are not with his father; they are with the slave and are not with the master: What are they? He, peace be on him, said: the truthfulness of men, the truthfulness of the tongue, paying the trust, linking the relatives on the maternal side, entertaining the guest, giving food to the beggar, rewarding the favors, to avoid blaming the neighbor, to avoid censuring the friend, and [their head is modesty.[۱۰

Some of the correctness of the belief of the Muslim person is that he should not please .۳۴ men through angering Allah, and do not blame them for what Allah has not given him, because the miserliness of the miserly does not drive livelihood, and the hatred of the hater does not live it away, and if one of you escaped from his livelihood as he escapes .from deat, his livelihood would reach him as death reaches him

p: ۳۳۶

Verily, with his justice, Allah has put comfort and ease in certainty and satisfaction, and .۳۵ [put worry and sorrow in doubt and anger.[۱۱

The head of the obedience of Allah is patience and pleasure for what Allah likes and .۳۶ dislikes for the servant, and if the servant is satisfied with what Allah likes and dislikes for .him, it will be good for him in what He likes and dislikes

Indeed, the most knowledge of all men in Allah is the most satisfied of them with .۳۷ [death.[۱۲

Do not BACKbite, so you are BACKbited, and do not dig a judge you would be judged .۳۸ .by

.Be ware ofjoking because it loses face and the dignity of men .۳۹

Do not dispute, so your glory goes, and do not joke, so you are dared (so men dare to .۴۰ [say rude things about you).[۱۳

Be ware of the dispute because it brings about the hateful ugly thing and shows the .۴۱ [defect.[۱۴

Whoever is not shy of seeking legal livelihood, his provisions is light, and his family .۴۲ [leads a life of ease and comfort.[۱۵

wonder at him who is miserly for life in this world and it is coming towards him or is ۱ .۴۳ miserly in it and it is turning away from him , so neither spending with coming harms him [nor miserliness with turning away avails him.[۱۶

[The prisoner is he whose life in this world imprisons him from his NEXT life.[۱۷ .۴۴

p: ۳۳۷

Do not make your hearts busy thinking about byaone, so you divert your minds from .۴۵ [getting ready to what has not come yet.[۱۸

Seek livelihood by giving alms, guard your wealth by Zakat, he who is moderate does .۴۶ not become destitute, organization is half livelihood, loving one another is half wisdom, small family is one of the ways of (securing) ease, whoever saddens his parents certainly is disobedient to them, favor is not favor but with him who has ancestry and religion, Allah, the Exalted, sends down endurance according to the affliction and livelihood according to the provisions, whoever appreciates his livelihood, Allah, the Exalted, gives [him, and whoever wastes his livelihood, Allah, the Exalted, deprives him (of that).[۱۹

I (the author) say: Some of these clauses are attributed to the Commander of the Faithful (Amir al- Mu'minTn) in Nahj al- Ba۱agha, and al- Sâdiq, peace be on him, may have .mentioned them as qauotations

[The richest riches is he who is not captive for greed.[۲۰ .۴۷

Nothing is better than silence, no enemy is more harmful than ignorance, and no illness .۴۸ [is more dangerous than telling lies.[۲۱

:Three (things) with which no thing is harmful .۴۹

The prayers during distress, asking Allah's forgiveness during the sin, and thankfulness [during the blessing.[۲۲

The believer is popular, and there is no good in him who neither associates nor is .۵۰ [associated.[۲۳

?It was said (to him): What is good behavior .۵۱

He, peace be on him, said: Make yourself gentle, make your words good, and receive your .brother with cheerfulness

p: ۳۳۸

He whose tongue is truthful his act grows, he whose intention is good his livelihood is .۵۲ increased, and he whose charity is good for the members of his house his age is [prolonged .[۲۴

.Modesty is (a part) of belief .۵۳

.He whose face is soft his knowledge is soft .۵۴

[He who has no modesty has no belief.'[۲۵ .۵۵

Three (things) are of the noble acta of here and hereafter: Forgive him who has .۵۶ wronged you, visit him who has abandoned you, and be patient when you are treated [with ignorance.[۲۶

Any members of a house are given their luck of gentleness most surely Allah increases .۵۷ their livelihood, gentleness in appreciating livelihood is better than the increase of money, nothing lacks strength for gentleness, nothing stays with wastefulness, Indeed, Allah, the .Great and Almighty, is gentle. He loves gentleness

[Whoever is gentle in (obtaining) his matter obtains what he wants from men.[۲۷ .۵۸

.Whoever is satisfied with what Allah has given him then is the richest of men .۵۹

A man complained to him (al- Sâdiq) that he sought (his livelihood) and earned but he .۶۰ was not satisfied, and his soul contended with him at pulling (to earn) more, and he said: Teach me a thing to avail myself of, so Abu Abd Allah, peace be on him, said: If what suffices you makes you rich, then the smallest thing in this world makes you rich. And if what suffices you does not make you rich, then all things in this world do not make you [rich.[۲۸

p: ۳۳۹

HIS SAYINGS ۳

.Justice is sweeter than the water the thirsty (person) have .۶۱

.How wide justice is even if it is very little .۶۲

[Whoever treats men with justice is accepted as judge for others.[۲۹ .۶۳

.The honor of a believer is to pray at night, and his dignity is to be in no need of men .۶۴

To request needs from men takes dignity and removes modesty, and to despair of .۶۵ .what is in the hands of men is glory for the believer in his religion

To visit blood relatives improves manners, makes the self good, increases livelihood, .۶۶ [and delays death.[۳۰

.It is enough that patience is a supporter .۶۷

.If you are not patient, then pretend to be patient .۶۸

Whoever prevents [۳۱] his hand from men prevents only one hand and they prevent .۶۹ .many hands

It is enough that the person depends on his brother when he requests his need from .۷۰ [him.'[۳۲

Alms Allah loves: To reconcile men after they have quarreled and bring them closer .۷۱ [together after they have left each other.[۳۳

Whoever treats people and does not wrong them, speaks to them and does not tell .۷۲ them lies, and promises them and does not break his promise, his BACKbiting is forbidden, [his manhood is perfect, his justice appears, his brotherhood is a must.[۳۴

[Whoever requests leadership perishes.[۳۵ .۷۳

[Whoever sows enmity reaps what he has sown.[۳۶ .۷۴

p: ۳۴۰

.Anger is the key of every evil .۷۵

.Anger is the destruction of the wise man .۷۶

[Whoever does not control his anger does not control his intellect.[۳۷ .۷۷

.Verily, envy eats belief as fire eats wood .۷۸

[The catastrophe of religion is envy, self- admiration, and boasting.[۳۸ .۷۹

[No one becomes haughty but because of abasement finds in himself.[۳۹ .۸۰

[What a bad believer is he who has a desire (that) abases him.[۴۰ .۸۱

Foolishness is a mean nature, has the cheek to those who are below him, and yields to .۸۲ [those who are superior to him.'[۴۱

[Verily (the things) of which Allah helps against the liars is forgetfulness.[۴۲ .۸۳

.Be ware of the slip of elaboration because it is not forgiven .۸۴

The best of men is he in whom five traits have come together: If he does well, he is .۸۵ cheerful; if he does badly, be asks forgiveness; if he is afflicted, he is patient, and if he is .wronged, he forgives

Abu Hanlfa said to him (al- Sâdiq): Abu Abd Allah, how patient you are during the .۸۶ prayers! He, peace be on him, said: Woe unto you! Nu'min, do not you know that the prayer is the sacrifice of the God- fearing, the hajj (pilgrim) is the jihad of the weak, every thing has Zakat and the Zakat of the body is fasting, the best act is to wait the ease from Allah, the propagandist without act is like the archer without string? So, memorize these .words, Nu'man

p: ۳۴۱

I swear by Allah, three (things) are most surely true: No property decreases because .۸۷ of alms or Zal(at, not anyone is wronged and is able to repay but controls it surely Allah recompense him glory instead, nor any slave opens the door of begging for himself surely .Allah opens a door of poverty for him

[The manhood of a person in himself is a relationship to his children and his tribe.'[۴۳ .۸۸

Seven (persons) corrupt their own acts: The meek man with a lot of knowledge (who) is .۸۹ not known with that nor is mentioned with; the wise man whose property is managed by a liar (who) is ungrateful for what is given to him; the man who is safe from the possessor of cunning and treason; the rude master who has no mercy, the mother who does not keep the secret of the child and spreads it; the person who blames his brothers quickly, [and he who argues with his brothers to quarrel with them.[۴۴

Neither the possessor of haughtiness aims to good praise, nor does the deceiver to .۹۰ much truthfulness, nor does the Impolite (person) to honor, nor does the miser to linking blood relatives, nor does he who scorn men to sincere affection, nor does he who has little knowledge at jurisprudence to judgment, nor does the BACKbitef to safety, nor does the envier to the ease of the heart, nor does he who punishes (people) for the small mistake to correctness nor does he who has little experience and is self- conceited to [leadership.[۴۵

p: ۳۴۲

He whose guard is detertfliflatiOn, whose friend is truthfulness, his splendor is great, .۹۱ .and his manhood is perfect

.A generous ignorant (person) is better than a miserly hermit .۹۲

.Whoever requests more than his right is worthy of deprivation .۹۳

The worthiest' of men jfl forgiveness is the ablest of them in punishment, and the most .۹۴ defective of men in intellect is he who wrongs those who are inferior to him and does not .forgive him who apologizes to him

[Do not be the first consultant, and be ware of the unripe idea.[۴۶ .۹۵

.Investigation is discord .۹۶

.Criticism is enmity .۹۷

.The paucity of patience is a scandal .۹۸

HIS SAYINGS ۴

.Generosity is cleverness .۱۰۰

.Meanness is heedlessness .۱۰۱

:Whoever neglects three (things) is deprived .۱۰۲

To request the favor of the generous person, to make friends with the scholar and to .attract the ruler

Three (things) cause affection: Religion, modesty, and generosity .۱۰۳

Whoever gets rid of evil gets glory; whoever gets rid of haughtiness gets dignity, and .۱۰۴ .whoever gets rid of miserliness gets honor

.Three (things) cause hatred: hypocrisy, self admiration, and oppressiOn .۱۰۵

Whoever has not a trait of three (traits) is not regarded as noble: Whoever has no .۱۰۶ .intellect to make him good, or riches to help him, or a tribe to support him

.Three (things) abase the person: envy, slander, and recklessness .١٠٧

Three (things) are not known but during three situations: The meek (person) is not .١٠٨ known but during anger, nor is the brave (person) known but during war, nor is the .brother known but during need

p: ٣۴٣

Whoever has three (traits) is a hypocrite even if he prays or fasts: when he speaks, he .۱۰۹ .tells lies, when he promises, he breaks (his promise), and when he is trusted, he betrays

Beware of three (persons) of men: The traitor, the oppressor, and the slanderer, .۱۱۰ because he who betrays (his friend) for you will betray you, whoever oppresses (his .friend) for you will oppress you, and whoever slanders for you will slander against you

The trusty (person) is not trusty but when he is trusted with three (things) and repays .۱۱۱ them: Properties, women, and children. If he keeps two (of them) and loses one, then he .is not trusty

Do not ask the advice of the foolish (person); do not seek the help of the liar, and do .۱۱۲ not trust the affection of the bored (person), because the liar approaches the far (things) for you and distances the close (things) for you; the foolish (person) does his best but does not reach what he wants and whatever you have confidence in the bored (persOfl)a .he betrays you and whatever you send him gifts, he abandons you

:(Four (things) are not full of four (things .۱۱۳

.a land of rain; an eye of looking; a female of male, and a scholar of knowledge

Four (things) make (the person) grow old before the time of old age: Eating cured .۱۱۴ meat; sitting on moistness, going up with stairs, and having sexual intercourse with the .old women

p: ۳۴۴

Women are three (Kinds): One is for you; one is for you and against you, and one is .۱۱۵ against you not for you: As for the woman who is for you is the Virgin woman, as for she who is for you and against you is the deflowered (woman), and as for she who is against .you is al- Mutbi' who has a child from other than you

Whoever has three (traits) is a master: Suppressing anger; forgiving the person who .۱۱۶ .misbehaves, and linking with the self and property

Eloquence is in three (things): To approach the meaning of the purpose, to avoid .۱۱۷ .(wordiness, and to prove the many (things) with the few (things

Toil is in three (things): In changing the brothers; turning away (from each other), and .۱۱۸ .(spying about what does not mean (you

Three (things) prevent (the person) from getting high positions: The shortness of .۱۱۹ .determination; Shamelessness, and the weakness of the idea

:(Determination is in three (things .۱۲۰

.The exploitation of sultan, the obedience to the father, and the yielding to the master

Amusement is in three (things): In the agreeable wife; the obedient child, and the .۱۲۱ .sincere friend

Whomever is given three (things) obtains the greatest riches: The satisfaction in what .۱۲۲ .he is given, the despair of what is in the hands of men, and leaving curiosity

:(The person is not forgiven for three (things .۱۲۳

The consultation of the adviser, willingness to please the envier, and showing affection to .men

p: ۳۴۵

Whoever does not wish for three (things) is afflicted by three (things): Whoever does .١٢۴ not wish for safety is afflicted by abandonment; whoever does not wish for charity is afflicted by regret, and whoever does not wish for making many brothers (friends) is .afflicted by loss

Man should avoid three (things): Making friends with the evil; speaking to women, and .١٢۵ .sitting with the people of heresies

Three (things) show the nobility of a person: Good behavior, suppressing anger, and .١٢۶ .lowering (of one's) glance

Whoever is confident in three (things) is conceited: whoever believes in that which .١٢٧ .does not exist, depends on him who does not trust him, and wishes for what he has not

Whoever uses three (things) corrupts his religion and his life in this world: Mistrust, .١٢٨ .reliance on hearing, and giving leadership to his wife

.The best of kings is he who has three traits: mercy, generosity, and justice .١٢٩

Kings should not neglect three (things): defending borders; looking for complaints, .١٣٠ .and choosing the righteous for their acts

The wise man should not scorn anyone, especially three (persons): the scholars, the .١٣١ supreme ruler, and the brothers (friends), because whoever scorns the scholars corrupts his religion; whoever scorns the supreme ruler corrupts his life in this world, and whoever .scorns his brothers corrupts his manhood

.Men need three (things) very much: security, justice, and richness .١٣٢

Three (things) trouble life: the oppressive ruler, the bad neighbor, and the abusive .١٣٣ .woman

p: ٣۴۶

:(Living is not good but with three (things .۱۳۴

.fresh air, plentiful water, and the level land

Whoever has three (things) is perfect: intellect, handsomeness, and aIOqUence .۱۳۵

.Th(things) cause deprivation: the insistence on the request, aackbitiflg, and mockery .۱۳۶

Whoever asks three (things) without rights deprived of three (things) without right: .۱۳۷ Whoever asks life in this world without right will be deprived of life in the hereafter with right; whoever asks leadership without right is deprived of obedience for him with right, .and whoever asks property without right is deprived of its lasting for him with right

:(The prudent person should not do three (things .۱۳۸

Drinking poison for experiment even if he is saved from it; spreading the secret to the envious relatives even if he is saved from it, and traveling by sea even if there is riches in .it

The people of every country is in need of three (persons). They resort to them in the .۱۳۹ affair of their life in this world and in hereafter. If they lose them, they are rabble: A .Religious, knowledgeable jurisprudent, good obeyed Emir, a knowing trusty doctor

HIS SAYINGS ۵

If men are safe from three (things), safety. is common: a bad tongue, a bad hand, and .۱۴۰ .a bad act

If the slave has not one of three traits, then his master has no rest: religion guides .۱۴۱ .him, good manners lead him, or fear holds him BACK

p: ۳۴۷

The person needs three (things) in his house for his family: nice association, comfort .۱۴۲ .with estimation, and sense of honor with chastity

Whoever is afflicted by one of three (things) is weak minded: turning away blessing, .۱۴۳ .corrupt wife, disaster of a dear one

Bravery has been made according to three natures, each one of them have a virtue of .۱۴۴ which the other has not: generosity with the self, looking down upon abasement, and requesting reputation. If they come together in the brave (person), he will be the hero in whose way no one stands and marked by boldness in his time, and if they are superior to .each other, his bravery will be in the nature that is superior to the others

The child should fulfill three (things) for his parents: (He should) thank them any how, .۱۴۵ obey them in what they order him (to do) and prevent him from disobeying Allah, and .(take) their advice secretly and openly

And the father should fulfill three (things) for his child: (He should) choose his mother, .۱۴۶ .give him a good name, and spare no effort to educate him

Pleasure is in three (things): in faithfulness, conforming to the rights, and rising in .۱۴۷ .misfortunes

Three (things) show the right idea: the good meeting, good listening, and the good .۱۴۸ .answer

Men are three (kinds): a wise (man), a foolish (man), and a licentious (man)- if the wise .۱۴۹ (man) is asked, he answers. If he speaks, he says the right thing. And if he hears, he understands. If the foolish (man) speaks, he (speaks) in a hurry. If he is told, he becomes astonished. And if he is ordered (to do) the disgraceful (things), he does (it). If you trust the licentious (man), he betrays you. And if you speak to him (about something), he .disgraces you

p: ۳۴۸

:(There is no estrangement with three (things .۱۵۰

.good behavior, refraining from harm, and avoiding doubt

Days are three (kinds): so a day has passed; it can not be repeated, a day when men .۱۵۱ are on it, so they must avail themselves of it, and tomorrow whose hope is in their hands .only

However has not three traits, his belief does not avail him: patience to refute the .۱۵۲ ignorance of the ignorant (person), fear of God to prevent him from seeking the .forbidden, and good ethics to treat men kindly

:(The brothers (the friends) are three (kinds .۱۵۳

The first kind) helps you with himself, (the second kind helps you) with his money- they) are truthful in brother hood (friendship), and (the third kind) takes the purpose from you .and wants you for some pleasure, then do not regard him as (one) of the people of trust

The servant does not complete the truth of belief till he has three qualities: . ۱۵۴ [understanding in religion, good estimation in living, and patience for misfortunes.[۴۷

Thank him who bestows upon you, and bestow upon him who thanks you, because .۱۵۵ .the blessings do not end when you thank and they do not stay when you are ungrateful

It was said to him (aI- Sadiq): What is morality? So he, peace be on him, said: It is that .۱۵۶ Allah does not see you where He has forbidden you and does not miss you where LIe has .ordered you

p: ۳۴۹

۱۵۷. Missing the need is better than requesting it from other than its people, and severer than the disaster is the bad consequence (that results) from it.

۱۵۸. Surely, feeble is he who does not prepare patience for every disaster, thankfulness for every blessing, and ease for every difficulty.

۱۵۹. The desirable are not increased but with thankfulness and the hateful are not decreased but with patience.

۱۶۰. The most useful thing for a person is that he precedes men for his own defect, and the strongest of them in provisions is to conceal destitution, the severest thing in pains is to give advice to him who does not accept it and to neighbor the greedy (person), and the most comfortable thing is to despair of men

۱۶۱. Whoever puts himself in the place of accusation, then does not blame him who mistrusts him.

۱۶۲. Whoever conceals his secret, good is in his hand, and every speech passes two (persons) is spreading.

۱۶۳. Put the instruction of your brother in the best manner, and do not mistrust a word that comes out of your brother while you find a reason for it in the good.

۱۶۴. Cleave to the brothers of truthfulness, because they are readiness during comfort and protection during the misfortune.

۱۶۵. Some of good faith is knowledge, some of good knowledge is clemency, some of good clemency is fellowship, some of good fellowship is leniency, and some of good leniency is easiness.

p: ۳۵۰

Beautiful forgiveness is that you have not admonished for the sin, and beautiful .۱۶۶
.patience is that which has no complaint

Al- Mufaddal b. 'Amr asked him (al- Sâdiq) about ancestry, so he, peace be on him, .۱۶۷
.said: the property

He (al- Mufaddal) said: so generosity, he, peace be on him, said: piety, he said: rightness, he, peace be on him, said: generosity, woe unto you! Did you not know that how Hâtam .al- Tâ'i became the master of his people while he was not the best of them in position

Charity is the Zakat (alms) of blessings, intercession is the Zakat of dignity, illnesses .۱۶۸
are the Zakat of bodies, forgiveness is the Zakat of victory, and the thing whose Zakat is
.(paid is safe from taking (by Allah

Some maimers of the ignorant (person) are: the answer before he hears, the .۱۶۹
.oppositiOn before he\inderstands, and the judgment with what he does not know

.Your secret is (some) of your blood, then do not make it flow in other than your veins .۱۷۰

.Your, chest is wider for your secret .۱۷۱

Whoever does not make friends with him who has no defect his friends are very few, .۱۷۲
whoever is not satisfied with his friend but (that his friend) prefers him to himself his
.wrath lasts, and whoever admonishes (his friend) for every sin his admonishment lasts

If the ill- natured (person) knows that he tortures himself, he will be tolerant in his .۱۷۳
.manners

p: ۳۵۱

When the person is tongue- tied, the, idea refrains from him, and the ways puzzle him .۱۷۴ .surely fellowship is his key

Three (groups) get nothing but good: Those who keep silent, those who give up evil, .۱۷۵ those who remember Allah, the Great and Almighty, very much, and the head of .determination is humbleness

.Iry your brother during a blessing happens to you or a misfortune afflict you .۱۷۶

He whose anger appears his deception appears, and he whose desire becomes . ۱۷۷ .strong his determination becomes weak

Whoever does not advance the examination before trust, and trust before fellowship, .۱۷۸ .his fellowship produces regret

.Man's look is a part of his inner- self .۱۷۹

[Whoever is opinionated is liable to the dangers of slips.'[۴۸ .۱۸۰

[Whoever does not ask Allah (to give him) of his favor becomes poor.[۴۹ .۱۸۱

[Verily, supplication is more penetrative than the spear head.[۵۰ .۱۸۲

Some men visited him (al- Sfldiq), suddenly one man of them mentioned a man, . ۱۸۳ BACKbited him (the man) and of him, so AbU Abd Allah said to him: How is all your brother [for you, which of men is well- bred?[۵۱

The relation among brothers during presence is to visit each other, and during travel .۱۸۴ [is to write to each other.[۵۲

The hearts are disposed by nature for loving him who avails them and hating him who .۱۸۵ [harms them.[۵۳

.The debt is worry during night and abasement during day .۱۸۶

p: ۳۵۲

Obey your parents and your children obey you, and be chaste for the women of men .۱۸۷ .and your women are chaste

The person is many with his brother, and there is no good in the friendship of him who .۱۸۸ .does not wish you what you wish for him

Two men disputed at his presence, so he, peace be on him, said to them: Truly, . ۱۸۹ whoever is victorious with oppression does not get good, and whoever does evil for .people, then must not deny evil when it is done for him

HIS SAYINGS ۶

No living is more comfortable than good behavior, no property is more useful than the .۱۹۰ satisfaction with the small profitable (thing), and no ignorance is more harmful than .vanity

.Shake hands with each other because it removes the spite .۱۹۱

Fear Allah some fear even it is little, and leave a screen between you and Allah even if .۱۹۲ .it is thin

.Much thinking about the wise saying fertilizes intellect .۱۹۳

He was asked about the quality of justice of the man, so he, peace on him, said: If he .۱۹۴ .prevents his eyes from the forbidden, his tongue from sins, and his hand from the wrong

.Whoever does not acknowledge some one's favor then he is self-conceited .۱۹۵

Two qualities do not come together in a hypocrite, a good way and understanding a .۱۹۶ .norm

No one, even if the conditions help him, abstracts luxury living but through a . ۱۹۷ misfortune, and whoever anticipates to postpone the misfortune through hastening towards the chances, the days deprives him of his chance, ۱because. the state of the days [is deprivation and the way of days is paSsing.[۵۴

p: ۳۵۳

How many a deceived (person) in what Allah has bestowed upon him, how many a .۱۹۸ tempted (person) in Allah's concealment for him, and a bow many charmed (person) by [the praise of men for him.[۵۵

Good health is a hidden blessing: if it is found it is forgotten, and if it is missed it is .۱۹۹ .remembered

[Good health is a blessing for which thankfulness is feeble.[۵۶ .۲۰۰

Badness is in three (things): in the woman, the riding animal, and the house, as for the .۲۰۱ badness in the woman is her high dowry and her disobedience for her husband, as for the riding animal is its bad behavior and preventing its BACK, and as for the house is [narrowness of its yard and the evil of its neighbors and the large number of its defects.[۵۷

It was said to him: Which traits of the person are the best? So he, peace on him, said: .۲۰۲ Solemnity without awe, generosity without seeking a reward, and busyness in other than .the belongings of this world

Whoever has no five (qualities) has not many enjoyable (things), It was said (to him): .۲۰۳ Son of the Prophet of Allah, may Allah bless him and his family, what are they? So he, peace be on him, said: religion, intellect, modesty, good behavior, good manners. And whoever has not five (qualities) is not happy at living: good health, security, riches, [satisfaction, and an agreeable friend.[۵۸

How much patience of an hour causes long happiness, and how much pleasure .۲۰۴ [causes long sadness.[۵۹

p: ۳۵۴

[It is not (an act) of fairness to ask the brothers (to make) fairness.[۶۰ .۲۰۵

The angry (person) has no idea, the bored (person) has no friend, the envier has no .۲۰۶ riches, whoever does not think about consequences is not determined, ‘and thinking bout .consequences is the fertilization of hearts

Cleave to generosity and good behavior, because they adorn the person as the .۲۰۷ .middle jewel adorns the necklace

Three (things) are of happiness: the agreeable wife, the obedient child, and (when) .۲۰۸ the person is given sustenance for which he goes early in the morning and comes BACK to [his family.[۶۱

Sleeping is rest for the body, speech is rest for the soul, and silence is rest for .۲۰۹ [intellect.[۶۲

Do not call the man a friend; call him acquaintance till you try him with three (things): .۲۱۰ make him angry, then wait (to know whether) his anger takes him out of the right to the [falsehood (or not), during the Dinâr and the Durham, and when you travel with him.[۶۳

How many a blessing Allah bestows upon His servant without his act, how many a .۲۱۱ hoping (person) for a hope and the choice is in other than it, and how many a walker for [his death and he is slow from his luck.[۶۴

.It is an act) of injustice that the rider says to the walker: the road) .۲۱۲

.If the man loves his religion, his brothers love him .۲۱۳

The honor of a believer is his prayers at night, and his dignity is to refrain from .۲۱۴ .harming people

p: ۳۵۵

.Approach Allah through helping your brothers .۲۱۵

.I ensure him who economizes that he will not be poor .۲۱۶

Be patient for the enemies of blessings, because you do not reward him who disobeys .۲۱۷ .Allah through you better than you obey Allah through him

Whoever is satisfied with death, death will put an end to him and through it he will be .۲۱۸ rewarded, and whoever is dissatisfied with death, death will put an end to him and Allah .will frustrate his action

Give presents to each other (to) love each other, because the present removes the .۲۱۹ [spites.[۶۵

.Allah is not worshipped with better than silence and going to His House .۲۲۰

I prevent you from (having) two qualities through which the men get ruined: that you .۲۲۱ .borrow a loan from Allah with falsehood and give a legal opinion without knowledge

Some) of the reality of faith is that you (should) prefer the truth even if it harms you) .۲۲۲ .to falsehood even if it avails you, and your words should not exceed your action

The greedy (person) is deprived of two qualities and two qualities are always present .۲۲۳ with him: He is deprived of satisfaction so he misses ۶ rest, and he is deprived of pleasure [so he misses certainty.[۶۶

.Safety is with conviction, and regret is with hastiness .۲۲۴

.Whoever begins an action not in its time fulfills it not in its time .۲۲۵

Men are three (kinds): a man is with his property, a man is with his high rank, and a .۲۲۶ .(man is with his tongue and is the best of the three (men

p: ۳۵۶

a۲۲۷. Begging is not permitted but in three (states): unpayable blood money or a heavy .debt or an extreme need

Indeed, the worthiest of men to wish men riches are the misers, because if men .۲۲۸ bçcome rich they will refrain from their properties, the worthiest of men to wish men righteousness are the people of defects, because if men become righteous they will refrain from looking for their defects, and the worthiest of men to wish men clemency are the people of foolishness, who need (men) to forgive their foolishness, so the people of miserliness have wished men poverty, the people of defects have wished men defects, and the people of foolishness have wished men foolishness, because poverty (makes man) in need of the miser, corruption (makes man) look for the people of defected, and .foolishness is a reward for sins

Whoever shows enmity toward three (persons) becomes humble: the parents, the .۲۲۹ [supreme ruler, and the creditor.'[۶۷

The demands of men in this world are four (things): riches, gentleness, littleness of .۲۳۰ concern, and glory. As for riches, it is found in satisfaction. So, whoever seeks it in the muchness of property does not find it. As for the littleness of concern, it is found in the littleness (with the muchness of work) does not find it (concern). And as for glory, it is found in the service of the Creator. So, whoever seeks it in the service of the creature .does not find it

I have found the knowledge of all men in four (things): the first of them is that you .۲۳۱ should know your Lord, the second is that you should know what He has made with you, the third is that you should know what He has wanted from you, and the fourth is that you .should know what takes you out of your religion

p: ۳۵۷

If four (things) spread, four (things) appear: If adultery spreads, earth quakes appear. .۲۳۲ If Zakât (alms) is forbidden, cattle are perished. If the judge is unjust in judgment, rain does not come down from the sky. And if the non- Muslims guard, the polytheists over-.come the Muslims

Verily, patience, piety, clemency, and good behavior are among the manners of . ۲۳۳ .prophets

Four (things) are in vain: eating after fullness, the lamp in the moon, the plant in the .۲۳۴ .salty land, and the favor for the inappropriate person

Four (things) come to nothing: the affection you grant for him who has no faithfulness, .۲۳۵ favor for him who has no gratefulness, knowledge for him who has no listening for it, and [a secret YOU entrust to him who has no keeping for it.[۶۸۸

Five (things) are impossible (to result from) five (things): advice from the envier is . ۲۳۶ impossible, pity from the enemy is impossible, scacredness from the sinner is impossible, .loyalty from the woman is impossible, and dignity from poverty is impossible

Five (things) are as ۱ (the author) say: the miser has no rest, the envier has no . ۲۳۷ pleasure, the bored (person) has no faithfulness, the liar has no manhood, and the foolish .(person) does not become master

Five (persons) do not sleep: he who plans to shed blood, the owner of many . ۲۳۸ properties, he who says falsity and slander against people to obtain a transient thing of the world, he who is fascinated by many properties (while) he has no property, and he [who loves a dear (person) and expects his parting.[۶۹

p: ۳۵۸

Whoever has no admonjsher from him, and a deterrent fropi his own self, and he has .۲۳۹ [no guide to fellow enables his enemy to his neck.[۷۰

[No person perishes because of consultation.[۷۱ .۲۴۰

[Making a compliment to people is one third of intellect.[۷۲ .۲۴۱

[It is an act) of modesty to greet him whom you meet.[۷۳) .۲۴۲

[Reminding someone of a favor demolishes the favor.[۷۴ .۲۴۳

The favor is that which is by one's own initiative, as for what you give after asking you .۲۴۴ [match it with what he gives faom his face.[۷۵

[The best alms is to cool a very thirsty liver.[۷۶ .۲۴۵

He whose two days are equal then he is deceived, and he whose day on which . ۲۴۶ [he,aives is better than his yesterday which departed from him then he is happy.[۷۷

.The believer complies (with someone's moods) and does not dispute .۲۴۷

Whoever does not look for his own defect his defect lasts, and he whose defect lasts .۲۴۸ .then death is good for him

[Wk?ever commits a sin without intention is worthy of forgiveness.[۷۸ .۲۴۹

To fear (Allah) is the inheritance of science and science is the rays of knowledge and .۲۵۰ heart of faith, and whoever is deprived of fear does not become a scient who ist even he [Splits perception in the ambiguous (matters) of science.[۷۹

[He Who answers all that he is asked, surely is mad. [۸۰ .۲۵۱

[Whoever abuses men, his manhood is in vain.[۸۱ .۲۵۲

p: ۳۵۹

.Do not look for (the defects of) men so as not to become without a friend .۲۵۳

Whoever does not accept (anything) from his friend but to prefer him to himself, his .۲۵۴ [wrath lasts.[۸۲

.Enough for the fear of Allah is knowledge and enough for self conceit is ignorance .۲۵۵

This is the end of what is Possible for me to collect and choose of his masterpieces and comprehensive Words. May Allah grant me success to inform the gentle reader a bout a .priceless treasure of wise sayings

Footnote

.Al- Kafi: Chapter on Reason ۱

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.Ibid: ۱/۱۵۹/۳۲ ۳

.A۱- Kafi, Chapter on Reason ۴

Ibid, Chapter on the Quality and merit of knowledge and the outstanding merits of ۵ .scholars

Ibid, Chapter on the question and its discussion ۶

.Noor al- Awar by al- Shiblanjr: ۱۴۱ ۷

.Lawlqih al- Anwar by aI- Shi'a: ۱/۲۸ ۸

.Tatbkira al-Khawas by Sybt b. aI- .Jawzr: ۳۴۳ ۹

.Al-Kafi: Chapter on Noble Qualities ۱۰

.Al-Kafi: Chapter on the Merit of Certainty ۱۱

.Al-Kafi: Chapter on Satisfaction with death ۱۲

.Ibid, Chapter on Joking and Jaughter ۱۳

.Ibid, Clapter on Dispute and Enmity ۱۴

.Majliuis al- Shaykh al- TOsT, MajITs /۴۲ ۱۵

.Majais al- Sadflq, Majlis /۳۲ ۱۶

.Ishad- Shaykli al. Mufid ۱۷

.al-Kafi, Chapter on Love of this World ۱۸

.yat Al- AwIiya': ۳/۱۹۴ ۱۹

.Al- ۶ a Chapter on the love of the World and the greed for it ۲۰

.Hulyat al- Awliyfl': ۳/۱۶۹ ۲۱

p: ۳۶۰

.Al. Chapter on Thankfulness ۲۲

.Ibid, Chapter on Good Manners ۲۳

.Ibid, Chapter on Truthfulness and Paying the Trust ۲۴

.Ibid, Chapter on Modesty ۲۵

.Ibid, Chapter on Forgiveness ۲۶

.Ibid, Chapter on Gentleness ۲۷

.Ibid, Chapter on Contentment ۲۸

.Al- Kafi, Chapter on no need of people ۲۹

.Ibid, Chapter on Visiting Blood Relatives ۳۰

.Kafi, Chapter on favoring ۳۱

.Ibid, Chapter on fulfilling the Believer's Need ۳۲

.Ibid, Chapter on Reconciliation among men ۳۳

.Ibid, Chapter on the Believers and his Traits ۳۴

.Al- Kafi, Chapter on Requesting Leadership ۳۵

.Ibid, Chapter on Dispute and Enmity ۳۶

.Ibid, Chapter on Anger ۳۷

.Ibid, Chapter on Envy ۳۸

Ibid, Chapter on Haughtiness. How great this word is! In it, there is probing into the ۳۹ depth of selv. Whoever feels abasement and defect inside himself covers this defect with haughtiness, contrary to the person who feels the perfection and dignity of himself, ..certainly is in no need of haughtiness

.Ibid, Chapter on Greed ۴۰

.Ibid, Chapter on Foolishness ۴۱

.Ibid, Chapter on Telling Lies ۴۲

Kafi al- Ghumma ۴۳

.(al- Saduq, al- Khisal, chapter on the eeven (things or persons ۴۴

.Al- Khisal, Chapter on the Ten ۴۵

.Bihar al- Anw-: ۷۸/۲۲۸/۱۰۵ ۴۶

.Tuhafal- Uqul:۹۶-۱۵۴ ۴۷

.Al- Bihar, vol. ۱۷, from ۱۵۵-۱۸۰ ۴۸

.A۱- Kafi, Chapter on virtue of supplication and urging for it ۴۹

p: ۳۶۱

.I Ibid, Chapter on supplication is the weapon of a bclicvcr ۵۰

.Ibid, Chapter on forgiveness ۵۱

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.Majllis Al- Sadtlq, Mjlis/۴۰ ۵۶

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.Majalis of Shaykh al- Tusi, Majlis/۶ ۵۹

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.The Majalis of al- Sadiq, Majlis/۶۸ ۶۲

.Thc Majalis of Shaykh TOaT, Majlis/ ۳۲ ۶۳

.Bihar Al- Anwar :۷۸/۱۹۱/۴ ۶۴

.Al- Saduq, Al- Khisfll, Chapter on the one ۶۵

.Al- Saduq, Al- Khism, Chapter on the two ۶۶

.Al- Sadiq, Al- Khisal, Chapter on the Three ۶۷

.Al- Sadiq, Al- Khisal, Chapter on the four ۶۸

.From the ۲ Saying no. ۲۳۰-۲۳۵

.Al- Sadaq, Al- Khisa۱, Chapter on the Five From ۲۳۶ to ۲۳۸ ۶۹

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.Man M Yahdarahu Al- Fqih: ۲/۴۱/۳۳ ۷۴

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.Ibid, Wasa'iI aI- Sli'a ۷۷

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.lbjd: ۲/۱۲۸/۷ ۸۱

.Wasa'il Al- Shi'a: ۲/۲۱۳ ۸۲

HIS BIRTH AND HIS DEATH

His Birth

Traditionalists and historians know that al- Sâdiq, peace be on him, was born on the seventeen the of Rabi' al- Awal in the year ۸۰ (A.H.) or in the year ۸۳ (A.H.) Both years are .famous for them

But, we have already mentioned that al- Sâdiq, peace be on him, one time, said to al- Manstir:" Now, I am over seventy years of age." It was reported on the authority of Mohammed b. al- RabT', the chamberlain of alMansflr, when he brought him at night to al- Mansür and he said about him:" He was over seventy years of age." Al- Majlisy, may his grave be fragrant, reported on the authority of Mohammed b. Sa' id, who said:" He (al-

Sâdiq), peace be on him, died at the age of seventy- one." This report, as you see, does not suit the second report, nor the first one, because they agreed that he was died in the year ۱۴۸ (A.H.).

p: ۳۶۲

.(.So his birth was three years or more before the year ۸۰ (A.H

For this reason, there are three reports about his death; the middle of them is the report .of ۸۰ years of age. And maybe this report is the first of them

His Death

It was said: Al- Sadiq, peace be on him, died on the twenty- fifth of Shawal. And it was said: in the middle of Rajab. The first report is more famous. The historians of the two parties (Sunna and ShVa) agreed that he died in the year ۱۴۸ (A.H.) as we have already .said

Also the ShT'te writers agreed that al- MansUr assassinated him with poison. It was said that the poison was in the grapes. Also al- Kaf'amy mentioned that in his book 'al- '.Musbah

Also some Sunni writers have mentioned his death with poison in their books such as .Is'âful Raghibin, Nur al- Absâr, Tadhkiratul Khawas, alSwâ'iqul Muhriqa, and so on

:During Death

When al- Sadiq, peace be on him, was about to die, he ordered some men to bring all his relatives. When they came and sat around him, he opened his eyes and said:" Indeed, our [intercession will not include those who scorn the prayers."[۱

And this shows us that al- Sadiq, peace be on him, gave great importance to prayers. The hours of death did not busy our Imam, peace be on him, from this advice. That is because he was the Imam who paid a great attention to the affairs of the Muslim community to guide it to righteousness till the last breath of his life. And the prayers were the most .important thing for which he drew the attention of Muslims

p: ۳۶۳

I think that al- Sâdiq, peace be on him, ordered his relatives to go on praying because people would depend on them in getting righteousness and guidance. So, his will would be stronger on their tongues and because they were the family of the prophet, may Allah bless him and his family. In other Words, he ordered his relatives to go on praying so as not to depend on the intercession of the Prophet because of their nearness from him even if they neglected some rules of the Islamic Law. So, al- Sadiq wanted to draw their attention to the point that their nearness from the Prophet did not avail them unless they .carried out the obligations of Allah

Al- Sâdiq's wife, Urn Harnida,[۲] was astonished at that condition because death did not [make him forget this advice. So, she wept when she remembered his condition.[۳

Also during death, al- Sâdiq, peace be on him divided his property among his blood relatives. Moreover, he gave al- Hasan b. al- Aftas seventy dinars. So, his woman slave, Salima said to him:" Why do you give the man who wanted to kilt you with the sword?" He said:" Do you want me not to be among those about whom Allah, the Great and Almighty, said:" And those who join that which Allah has bidden to be joined and have awe of their [Lord and fear the evil reckonin."[۴

Yes, Salima, Allah has created Paradise and made its smell good, its smell is found from " the march of two thousand years, and those who disobey their parents and abandon their [blood relatives do not find its smelt.' [۵

p: ۳۶۴

Also this guides us to the importance of keeping close relations with our blood relatives after the prayers. Al- Sâdiq explained the dangers of the abandonment of the blood .relatives

Al- Sadiq, peace be on him, not only urged Muslims to keep close relations with their blood relatives but also urged them to keep such relations with those who want to kill them. .These are the high, Prophetic ethics

After Death

After al- Sadiq, peace be on him, had died, his son al- Kazim, peace be ott him, shrouded him with two garments from Shata,'[۶] which he wore when he performed the hajj, with a shirt of his, with a turban belonged to 'Ali b. al- Husayn (peace be on him), and with a [garment which he bought for forty dinars.[۷

al- Kazim ordered a man to tight the house where Abu Abd Allah, peace be on him, lived till he was sent to Iraq as Abu Abd Allah, peace be on him, had done before in the house [where his father al- Bâqir, peace be on him, hived.[۸

When al- Sadiq, peace be on him, was carried on his bed and was taken out of his house to be buried at al- BaqT' (graveyard), Abu Hurayra[۹] said:" I (the author) say: And they already began to carry him on the upper part of their BACKs and the shoulders of his ?"carriers. Do you know what are you carrying to the ground

.A Rock felt off the lofty top of a hillrise

p: ۳۶۵

Al- Sâdiq, peace be on him, was buried at al- Baqi' (graveyard). He was buried near his father al- Baqir and his grandfathers al- Hasan and Zayn at'Abidin. He was the last Imam to be buried at al- BaqT' because his Sons were buried in Iraq except al- Rida, who was .buried in Khorasan

His Kunya and His Surname

His Kunya was Abu Abd Allah, Abu Isrna'Tt, and Abu Mflsa. The first Kunya was the most famous one. He was surnamed al- Sâdiq, al- Fâdit, atQâ'lm, al- Kâfit, al- Munjy, and the .like. The first surname was the most famous one

His grandfather Allah's Apostle, may Allah bless him and his family, surnamed him al-Sadiq. The report about this surname has been mentioned in many books such as al-Kharâ'it Wal- Jarâ'ih, al- Bihâr, vol.۱۱, Kifayatut Athar by 'Ati b. Mohammed b. 'Ati al-Khazaz. In the last book, the author has mentioned a tong tradition concerning the surname 'al-Sadiq' on the authority of Abu Hurayra on the authority of the companions of the Prophet, may Allah btess him and his family, who said:" And Altah will bring out the wortd of the truth and the tongue of truthfulness from his BACKbone namely the BACKbone of Mohammed al- Bftqir." So, b. Mas'fld said to him:" Allah's Prophet, what is his name?" He (the Prophet) said:" He will be catted Ja'far. He wilt be truthful in his words and actions. Whoever defames him is like him who defames me. And whoever disobeys him ".isjust like him who disobeys me

p: ۳۶۶

He (al- Sadiq) was very famous for this surname. So, it became like the name for him. It was enough to mention this surname instead of his real name. People knew him when one called with this surname. For this reason we have made this surname (i.e. al-Sftdiq) .the title of our book

Also his Kunya Abu Abd Allah became as a name for him. It is enough to mention it in .stead of his real name and his surname, especially in the traditions

His Characteristics

In the book 'al- Manaqib', about the characteristics of al- Sadiq, bin ShahrashUb said:" He (al- Sadiq), peace be on him, was of medium height, of bright face, of black curly hair, of tong nose, of little hair in both sides of the forehead, and of soft skin. There was a black .mole on his cheek. And there was redness on his body

His Visitation

There is a great reward for the person who visits the believer in Allah whether this believer is living or dead, as many traditions denote that. So, the reward for the person who visits Amir al- Mu'minin is greater. Moreover, to visit the graves of the prophets and of their successors is to commemorate them, to praise their favor, to unite the hearts for them, and to urge people to follow their acts. That is what all the wise of nations hail to commemorate the laudable deeds of the great figures and to renew the memory of their favors and to urge people to follow their example. Besides, to visit the graves of the Prophet and the Imams is to embody the Laws of Allah, the Exalted, which are of the piety .of the hearts

p: ۳۶۷

There are two kinds of tradition about the reward which the person gets when he visits his grave: traditions about the visitation of the graves of the Imams in general and .traditions about the visitation of the grave of alSadiq in particular

:The first kind of traditions is very many. Some of them are

Al- RidS, peace be on him, said:" Indeed there is a promiSe between every Imam and his followers. To fulfill this promise is to visit their graves. So, whoever visits their graves with [good intention, they will be his intercessors on the Day of Resurrection."'[۱۰

Imam 'Ali, peace be on him, said:" Complete (your hajj) with the visitation of (the grave) of the Apostle of Allah, may Allah bless him and his family, when you go to the Scared House, for to leave it is estrangement. And Allah has ordered to do that. And complete (your haaj) with the visitation of the graves which Allah has ordered you to visit and to seek livelihood [near them."[۱۱

Al- Sadiq, peace be on him, said:" Whoever visits the Imam whose obedience is a must and grays four ruk'as near his grave, Allah wilt write hajj and 'Umra for him."[۱۲] And there are many traditions of this kind. The writers of the books of the visitations have .mentioned many of them

:Also the second kind of tradition is very many. Some of them are

Al- Sadiq, peace be on him, said:" Whoever visits me, Allah wilt forgive him his sins and [never dies poor."[۱۳

p: ۳۶۸

Al- ‘Askary, peace be on him, said:” Whoever visits Ja’far or his father, his eye will never complain (of any illness), no illness will hit him, and wilt not die inflicted.”[۱۴]

Footnote

۱ Bihar al- Anwar: ۴۷/۲/۵. Mahasin al- Barqy: ۱/۸۰.

۲ She was the mother of al- K۵zim, peace be on him.

۳ Mahasin Al- Barqy: ۱/۸۰/۶.

۴ Al- Ra’d: ۲۱.

۵ Al- Manaqib: ۴/۲۷۳. Al- Shaykh al- Tusy, Al- Ghayba, ۱۲۸.

۶ A village in Egypt.

۷ Al-Kafi ۱/۴۷۵/۸.

۸ Ibid

۹ Apparently, He was al- ‘Ajaly. Bin SharUshtlb regarded him as one of the combatant poets

of aid al Bayt.

۱۰ Wasa’iI Al- Shi’a: ۵/۲۵۳/۵.

۱۱ Ibid: ۵/۲۵۵/۱۰.

۱۲ Ibid: ۵/۲۶۰/۲۵.

۱۳ Al- Shaykh al- Mufid, aI- Muqni’a, ۷۳.

۱۴ Wasa’il al- Shi’a: ۵/۴۲۶.

HIS CHILDREN

HIS CHILDREN

The historians disagreed on the number of his children. But their famous number is what

al- Shaykh al- Mufid, may Allah rest him in peace, has mentioned in his book al- Irshftd. In :this connection he said:" The children of Abu Abd Allah, peace be on him, were ten

Isma'il, Abd Allah, Urn Farwa. Their mother was Fatima bint (the daughter of) al- Husayn b. al- Hasan b. 'Au, peace be on Them. MbI (peace be on him), Mohammed, (his mother .was Urn Hanild), al- Abbfis, 'Au, AsmA', Fatima. They belonged to various mothers

Isma'il

Isma'il was the eldest of the children of aI- Sâdiq, peace be on him. AlSâdiq loved him [very much, and was very kind to him, and felt pity for him.'[۱

p: ۳۶۹

Al- Sâdiq, peace be on him, said to al- Mufaddal b. 'Amr, one of his reliable companions, at the time when Abu al- Hasan Mtlsa, peace be on him, was still young:" This child, namely, Miisa al- Kazim, is the most blessed one for our followers." Then he said:" And do not [forget Ismâ'il."[۲

These words indicate that al- Sâdiq, peace be on him, transferred the Imamate from Ismâ'il to Miisa. But when al- Sadiq felt that his words would hurt Ismâ'il's dignity, he ".said:" And do not forget Isma'il

Also al- Sadiq, peace be on him, said:" Ismâ'il was liable to killing twice. So, I asked Allah, the Glorified to raise it (death) from him (Isma'il) and He (Allah) raised it from him."[۳] Besides, al- Sadiq's words and actions which indicated his love for Isma'il was great. For this reason, a group ofthe Shra thought that Ismâ'il would be the Imam after his father. That is because his father treated him kindly and took care of him, and because Ismft'fl was the eldest of his brothers. And the priority in age was among the marks of the Imamate But the death of Isma'il during the days of his father removed the idea of the .Imamate from the heads of that group of the Shia

Al- Sadiq, peace be on him, showed great sadness when Ismâ'i۱ died. After he had died and his face had been covered, al- Sftdiq ordered those men who were near him to uncover the face of Ismâ'il white he was laying BACK. Then al- SSdiq kissed his forehead, his chin, and his neck. Then he ordered the men to uncover his face and he did as he did at .the first time

p: ۳۷۰

When Isma'Il was washed and shrouded, al- Sliq ordered the men to uncover his face and kissed in those places for the third time. Then atSftdiq recited some verses of the .Koran and ordered the men to cover his face

In other report, al- SSdiq ordered al- Mufaddal b. 'Amr to collect a group of his companions. Al- Mufaddal collected thirty of them. Among thepi were Abu BasTr, Hamran b. A'yun, and Dawtld al- Raqy. Al- SLliq saida Dawfld:" Dawüd, consider him (Ismâ'Il) carefully, look at him. Is he living or dead?" DawUd said:" He is dead." Then al- Sâdiq asked ۱a companions the same question. So, he said:" Allah, bear witness." T۱a he ordered his companions to wash and shroud Ismi'il. Then he saida" Mufaddal, uncover his face." al- Mufaddat did. Then he said:" Is he living or dead? Alt of you took at him." They said:" Our mastera be a dead." He said:" Have you borne witness? Are you sure of that?" They. said:" Yes." They were astonished at his continuous question. He said:" Allah, bear witness on them." Then the companions carried IsmI'Tl to hip grave. When they put him into the grave, al- Sliq said:" Mufadqa uncover his face." Al- Mufaddat did. Then he said to his companions:" Look at him, is he living or dead?" They said:" Friend of Allah, iaeap a dead." He said:" Allah, bear witness." After the companions had buaiqa ۳' Ismâ'il, al- Sliq said to them:" Who is this dead (person) in this grave' They said:" Ismâ'il, your son." He said:" Allah, bear witness."[۴]

p: ۳۷۱

The person maybecome astonished at the insistence of the Iinnmg asking his companions the same question about the death of Isma’Tl. that to make people know that Isma’Tl had realty died. Then, there w no suspicion or doubt about his death. But, there was no wonder! because the Imam knew that there would be a group of people who believe in his Lmamate because he was the eldest of his brothers an۴ they claimed, .that he would not die

In other words, the Imam asked his companions the same question the death of Ismâ’il to make them sure of his death so that they w able to tell people about that. In the meantime the Imam himself, pcaca on him, disclosed the secret after Ismâ’il had been buried and made companions bear witness about his death. In this connection, he said:”a people of falsehood wilt have doubt. They want to put out the ۱ Allah.” Then he made a sign to MUsA, peace be on him. Whew companions had buried Ismâ’il, al- Sadiq made them bear witness abo death. Then he took Mflsâ by the hand and said:” He is the truth [truth wilt be with him till Allah inherits the earth and whatever on it.[۵

Al- Sadiq, peace be on him, was full of sadness when death o Isma’il. Thus, he knelt with his forehead touching the ground for a long time. Then he raised his head and looked at IsmE’i۱ for a short time and looked at his face. Again, he knelt with his forehead touching the ground for a longer time. Then he stood and came into his house and stayed there for an hour. Then he came out of the house with other clothes. His sadness disappeared. After he had washed Isma’It, he ordered one of his companions to bring him the shroud [on whose hem they wrote:” Ismâ’il bears witness that there is no god but Allah.”’[۶

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The companions were astonished to see sadness disappear from his face. So, one of them asked him: "May I be your ransom, we thought that we would not avail ourselves from you forever when we saw that sadness on your face." He (al- Sadiq), peace be on him, said:" We, the members of the house, become worried e)ccept when the misfortune ".comes down. If it comes down, we are patient

Then al- Sfldiq offered his companions good food and invited them to eat and urged them to have food. His companions did not see any mark of sadness on his face. So, they asked him about that. He answered:" Of course, I should be as you see me, for I heard the tradition of the most Truthful of the truthful (i.e. the Prophet), (who said): I wilt die with ".you

But when the companions carried the liiler of Ismâ'it, al- Sâdiq was in front of them bare-footed to show his great sadness. In the mean time he ordered the companions to put the tiiler on the ground and uncover the face of Isma'Tl to make people sure of his death. He [did that several times till the companions put Ismâ'il into the grave.[٧

When the companions had buried IsmS'il, al- Sadiq sat down and his companions sat around him. He bowed his head, then he raised it and said:" ۰ men, indeed, this world is the house of parting, and the house of the change not the house of stability. But the parting of the familiar (person) has burning which one can not push and pain which one can not turn away. However, people are good or bad according to good patience and the good idea. Whoever does not lose his brother, his brother wilt lose him. And whoever does not advance a child, he will be advanced instead of the child." Then he gave the :following line of Abu Kharash al- Hadbty as an example

p: ٣٧٣

And do not think that I have forgoilen his promise

[But my patience, Umaym, is good.[۸

When Ismâ'U had died, al- Sadiq, peace be on him, summoned one of his followers and gave him some dirhams to perform the hajj for him (Ismâl۱) and said to him (the follower):" Surety, if you perform the haj for him (Ismâ'il), you wilt have nine shares of the [reward and IsmS'il will have one."[۹

Ismâ'il died at al- 'Arrd.[۱۰] The companions of al- Sfldiq carried him on their shoulders to Medina[۱۱]. His grave is welt- known there. Ibm S'Ud demolished his grave as he demolished the graves of his grandfathers. The S'üdis have not allowed anyone to rebuild .the graves of the Imams since then

The kind acts of al- Sâdiq, peace be on him, toward his son Ismail show us that he loved him, treated him kindly, and had mercy on him. Meanwhile they show us that Ismail had piety and an outstanding merit. But there are traditions which defame his position and his holiness. However, I do not think that these traditions are as equal as those which praise him. In addition to this there are traditions which unveil the defaming traditions and denote that their owners issued them for unknown purposes. Among such traditions is that which the author of al- Khara' ij wat iarâ' ih has reported on the authority of al- Watld b. SâbTh.[۱۲] who said:" A man came to me and said:' Come to show you the son of your Lord'. I went with him. He brought me to some people who were drinking (wine). Among them was Isma'il b. Ja'far. I was full of sadness. So, I went out and came to the black stone. Suddenly, I found Ismâ'il leaning against the walls of the House and weeping. .He weiled the walls of the Kaaba with his tears

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I came BACK quickly. I found Ismâ’il siiling with those people (who were drinking wine). I came BACK (to the black stone). It was him leaning against the walls of the Kaaba and weeping biiler tears. He said: “I told Abu Abd Allah, peace be upon, about that.’ He said: “.“Indeed, my son was afflicted with a Satan who appears in his shape

Of course, this is the best tradition about the righteousness of Isma’il. Therefore, it is beiler for us to put aside the traditions that defame Isma’il or we must explain that they have purposes other than the apparent ones. Moreover, if Ismâ’il had been as the defaming traditions describe, then alSâdiq, peace be on him, would have not accompanied him everywhere and every time and would have dismissed him as he .dismissed his son Abd Allah

After Ismâ’It had died, people believed that he was not the Imam after his father. But some people believed in his Imamate again, after the death of his father. Those who .believed in his Imamate are called the Ismâ’itites as we have already mentioned

In his book al- Irshâd, al- Shaykh al- Muffd, may Allah rest him in peace, has mentioned that those who believed in his life were not among the followers of his father nor did they were among his reliable reporters. After the death of al- Sadiq, peace be on him, some of them believed in the Imamate of Musa, peace be on him. And the rest became two parties- one party believed in the death of Ismâ’il and believed in the Imamate of his son Mohammed, for they thought that the Imamate was for his father, so the son is worthier of the Imamate than the brother. The other party has insisted on the life of Ismâ’il. Today they are very few. These two parties are cailed the Isma’Tlites. At the present time, we .know only those who claim that the Imamate after Isma’Tl is for his grandsons forever

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Abd Allah al- Aftah

Abd Allah al- Aftah was the eldest son of al- Sadiq, peace be on him, after Isma'il. For this reason a group of people believed in his Imamate, but they forgot that the eldest son should have no defect, white Abd Allah was broad- legged (aftah al- rijlayn). So, people called him al- Aftah (i.e. broad-legged) and those who believed in his Imamate were .called the Aftahiya

Some people accused him of disagreement with his father on some beliefs. They said that he associated the Hashawiya and inclined to the doctrine of the Murajea. So, his father al- [Sadiq did not take care of him as he did with his other sons.[۱۳

His father al- Sadiq admonished him, blamed him and preached him, but admonishment, his blame, and his preachment were alt in vain. One day, al- Sadiq said to him: "What has prevented you from becoming like your brother. By Allah I see the light on his face." Abd Allah said: "Why? Is not my father and his father one? Is not my mother and his mother [him, said to him:" He is of my self and you are my son.[۱۴ لone?" Al- Sadiq, peace be o

I think that al- Sâdiq, peace be on him, meant Isma'il not Mflsa, for Ismâ'il and Abd Allah belonged to the same parents. For this reason, Abd Allah answered him:" Isn't my father ?"and his father one? Isn't my mother and his mother one

This tradition is enough to show us that Ismft'It had an outstanding merit and lofty position with Allah and his father and that Abd Allah had ignorance and tow position with .Allah and his father

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Abd Allah claimed that he was the Imam after his father, for he was the oldest of his brothers. al- Sadiq had told his son al- Kfizim, peace be on him, that Abd Allah would claim the Imamate after him. So, he had ordered him not to dispute with Abd Allah. All these [things took place as al- Sadiq predicted."'[۱۵

When Abd Allah claimed the Imamate, a group of the followers of aISadiq, peace be on him, followed him. Most of them refused him and believed in the Imainate of MOsa al- Kazim, peace be on him, when they knew that he had a weak proof for his Imamate white [Abu al- Hasan, peace be on him, had a strong proof for it.[۱۶

Hushâm b. Salim and Mu'min al- Taq came to Abd Allah to ask him about the rate of Zakat while there were some people gathering around him. They asked:" What is the rate of Zakat?" He answered:" five per two hundred (Dirahms)." They asked:" What about one hundred (Dirahms)?" he answered:" Two and a half Dirahms." They said to him:" By Allah, this is what the Murjea says." Abd Allah raised his hands towards the sky and said:" No, by Allah, I do not know what the Murjea says." So, they knew that he had no knowledge of Zakat. They left him white they were bewildered. They did not know were to go. Thus they sat at a lane of Medina, wept, and said:" We do not know where to go. Shall we go to the Murjea, to the Qadariya (the Fatalists), to the Zaydis, to the Mu'tazytis, or to the Kharijites?" While they were raising such questions, Husâm saw an old man whom he did .not know. The old man beckoned Hushâm to follow him

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But Husham was afraid of him because he thought that the old man might be among the spies whom al- Mansflr spread throughout Medina to discover the followers of Ja'far aI- Sadiq, peace be on him, to behead them. So, Husham said to Mu'min al- Tâq:" Go away from me, because I have fear for you and for my own self. He (the old man) wants me, he does not want you. Go away from me so as not to help them to kill you." Abü Ja'far (Mu'min al- Tâq) went not far away. Husham followed the old man. He was still following him. The old man ted Hushâm to the door of Abu alHasan (Imam Mflsa), peace be on him. He left him there and went away. There was a servant at the door. The servant said to Husham:" Come in, may Allah have mercy on you." When Husham came in, Abtl al- Hasan, peace be on •him, said to him:" To me! To me! To me! Not to the Murjea, not to the Qadaria, not to the Zaydis, not to the Mu'tazlis, and not to the Kharijites.' '

Husham left al- Kazim, peace be on him. He met Abü Ja'far (Mu'min ailhq). Mu'min al- Taq said to Husham:" What is behind you?" "The guidance," said Hushâm. Then he told him about the story. Then Hushâm met al- Mufaddat and Abtl BasTr. They alt went to Mtisa, greeted him, heard his words and believed in his Imamate. Then Hushâm met people in groups. All these groups visited MUsâ, peace be on him, except one group such as 'Ammar al- Sabaty and his companions. So, very few people visited Abd Allah. When Abd Allah knew that Husham prevented people from visiting him, he ordered some people to hit him (Husham) in Medina." [۱۷]

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Nevertheless, Abd Allah claimed that he was the Imam after his father tilt he died. His days after his father were only seventy. When he had died, the rest of his followers believed in the Imamate of AbU al- Hasan, peace be on him, except very few persons of them.[۱۸] It is they who were cailed the Aftahiya. Theyavere called so because they believed in the Imamate of Abd Allah al- Aftah (i.e. broad- legged or broad- headed).[۱۹] This sect finished after that time in a few years. The last of them were banu (the Sons) of .Fudal

Ishaq

Ishâq was good, righteous, pious. He was aaurisprudent. People reported traditions from him. Concerning him, b. Kâsib[۲۰] said:" The reliable (person) al- Rady Ishâq believed in the. Imamate of his brother MUsa, peace be on him. He reported the textual nomination about his brother Mflsa, peace be on him, from his father. Also he reported this [nomination from his brother 'Ali b. Ja'far, who was virtuous and pious.[۲۱

Ishaq was among those who ailended the textual nomination which alKazim peace be on him, made for his son al- Rida, peace be on him, which proves that he was virtuous and pious. When al- Kazim, peace be on him, had died, the sons of al- Kazim brought their brother al- Rida before the judge. al- Abbas b. Mtisa, peace be on him, said:" May Allah make you righteous and enjoin us with you, indeed, below the wilt, there is a treasure and jewels, he wants to hide them and take them instead of us, and our father, may Allah have mercy on him, has given him every thing and left us dependent. Were it not for that I control my self, I would tell you something openly." Ibrahim b. Mohammed[۲۲] said to him: "Therefore, by Allah, you tell what we do not accept from you and do not believe you about, then you are blamable and defeated with us. We know that you were a liar when you were a child and when you are a grown- up. Your father knew you more than you know yourself if you have good, even though your father knew you outside and inside. He was not ready to trust you even if about two dates. Then his uncle Ishâq b. Ja'far said to him:" Surely, you are shameless, weak, and foolish, I add this (ailitude) to what is sued from yesterday (i.e. to your past ailitudes). Alt people (there) helped him (against Abd [Allah).[۲۳

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Apart from b. Kâsib and b. ‘Ayun, other people reported from Ishâq. Some of them were Bark b. Mohammed a۱- Azdy, Yaqflb b. Ja’fary, Abd Allah b. Ibrahim al- Ja’fary, al- .Washa,[۲۴] and the like

Mohammed

Mohammed was generous and brave. He fasted on alternate days. His wife, KhadTja bint (the daughter of) Abd Allah b. al- Hasan.[۲۵] said:” Mohammed never left us on any day with a cloak without coming BACK after havina put it (on someone else). Every day he slaughtered a ram for his guests.[۲۶] He was called al- dibâja (face/visage) because he [was handsome.[۲۷

Mohammed adopted the idea of Zaydis, which urge people to revolt against rulers with the sword. So, he revolted a۶gainst al- Ma’mfln in Mecca, in ۱۹۹ (A.H.) The Jartidi Zaydis [followed him.[۲۸

When people recognized Mohammed as caliph, called him Amirul Mu’minln, and when he summoned them to support him, al- Ridâ, peace be on him, came to him and said:” Uncle, do not let people accuse your father and your brother of lying, for this mailer (the caliphate) wilt not last. Soon, ‘Isa al- Jalfldy came out to fight Mohammed. Mohammed met aI- JalUdy. But al- JalUdy was able to defeat him. So, Mohammed asked him for safety. Then he wore black clothes,[۲۹] went up the pulpit, tendered his resignation, and [said:” This mailer (i.e. the caliphate) is for al- Ma’mtln and I have no right in it.”’[۳۰

When Mohammed wanted to join the army of al- Jatudy, al- Rida summoned his servant MusEfir and said to him:” Say to him (Mohammed):’ Do not come out tomorrow. If you .come out tomorrow, you will be defeated and your companions will be kill

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When he says to you: From where have you known that? Say: I have seen it in sleeping."' When he (MusAfir) came and prevented him (Mohammed) from going out. Mohammed asked him:" From where have you known that?" Musafir said:" I have seen it in sleeping." Mohammed said:" The slave slept and did not wash his anus). So, Mohammed faced what [MusAfir told him from the Imam.[۳۱

When Mohammed tendered his resignation, al- Jaludy sent him to atM'mfln: When he came to him, al- M'mUn honored him, made friends with him, bestowed upon him, and gave him a good reward. Mohammed resided with al- M'mfln in Khorasan. He and a group of the sons of his uncle visited him. Al- M'mün suffered from him what no ruler had .suffered from his subjects before

One day, al- M'mün was astonished to see Mohammed and a group of the Talibiyln came to visit him because such a group revolted against him in the year ۲۰۰ (A.H.). So, the decree came to them and said:" Do not ride with Mohammed b. Ja'far. Ride with Abd Allah b. al- Husayn. However, they refused to ride and stayed in their house. For this reason the decree came:" Ride with whomever you like." So, when they rode to al- Ma'mUn, they [rode with Mohammed b. Ja'far and then they departed when he did.[۳۲

When Mohammed revolted against al- M'mUn, al- Ridâ, peace be on him turned away from him and said:" I have decided that he and I do not sit under the roof of a house." 'Amr b. Zayd, who was on a visit to Abti atHasan (peace be on him), said:" I said to myself:' This is (i.e. al- Ridâ) orders (people to conform to) charity and relation, and he said these (words) to his uncle."' He looked at me and said:" This is of charity and of the relation. When he comes to me, people believe him. If he does not come to me, and I do not go to [him, people do not accept his words."[۳۳

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Among IJie miracles of Abfl al- Hasan (i.e. al- Rida), peace be an him, concerning Mohammed was that Mohammed became ill. Some people told al- Ridâ, peace be on him that Mohammed had tied his chin. So, al- Ridâ and a group of his companions went to him. .They saw him tying his chin

Also they saw Ishaq, Mohammed's brother, his sons, and a group of the family of Abü Tâlib weeping. AbU al- llasan sat by his head. He looked at his face and smiled. So, those who were siiling became displeased with Abü al- Hasan. Some of them said:" He (Abtl al- Hasan) smiled to express his rejoice at the misfortune of Mohammed. When AbO al- Hasan went out to pray in mosque, his companions said to him:" May we be your ransom, when you smiled, we heard those people saying some words which we hate to hear about you." Abu al- Hasan, peace be on him, said:" I was astonished to see Ishaq weeping. By Allah, he will die before Mohammed. And Mohammed will weep over him." Then [Mohammed recovered and Ishaq died.'[۳۴

Although Mohammed lived in Khorasan, he did not surrender to the Owner of the Crown (i.e. al- M'mfln). One day, some people came and told him that the servants of Dhutri 'âsatayn[۳۵] (the man with two offices) hit his servants to take their wood which they had bought. Mohammed wrapped himself in two cloaks. Then he went out carrying a baton in his hand. He was saying:" Death is beiler for you than living in abasement." A group of people followed him. He hit the servant of Dhulri'asatayn and took the wood away from them. Some, people told aI- M'mUn about the story. AlM'mfln sent for Dhulri'âsatayn and said to him:" Go to Mohammed b. Ja' far, apologize to him for that, and give him power to decide what to do against your servants." Dhulri'Asatayn went to Mohammed. Some people said to Mohammed:" Dhulri 'asatayn has come." He said:" He shall not sit but on the ground." Mohammed had a mat and a cushion in his house. He put the mat aside and left the cushion. When Dhulri'asatayn came into Mohammed's house, Mohammed asked him to sit on the cushion, but he refused to sit on it and sat on the ground. Then he apologized to Mohammed for that and gave him power to decide what to do with his .servant

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Mohammed died in Khorasan. So, al- M'mtin went there to take part in his funeral. When he arrived at his house, he saw some people carrying the liiler of Mohammed. He got down and walked till he entered between the two poles of the liiler. He was stilt walking between the two poles tilt the liiler of Mohammed was put on the ground. He went forward to say the prayer over him. Then he helped people carry the liiler till they reached the grave. Then he entered the grave till people built it. Then he went out of the grave and stood till the companions buried Mohammed. So, Abd Allah b. al- Husayn said to him:" Today, you have become tired, wouldn't you prefer to ride (your horse)." Al- M'man said:" .Indeed, these are bonds of kinship which we have cut for two hundred years

Mohammed borrowed a tot of money from people. So, Ismâ'it b. Mohammed wanted to seize this opportunity to ask al- M'mUn to pay Mohammed's debts. While al- M'mfin was standing at the grave, Ismâ'it said to his brother, who was standing beside him:" Let's ask him (atM'mfln) about the debts of Shaykh (Mohammed)." Before they could uiler a word, al- M'mfln said:" How much debt did MOhammed leave?" Ismâ'il said to him:" Twenty- five thousand dinars." Al- M'mfln said to Ismft'tl:" May Allah relieve his debts, to whom did he make his will?." Ismâ'il said to him:" To his son called Yahya in Medina." Al- M'mün said:" [He is not in Medina; he is in Egypt.'[۳۶

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We are aware of him being there. However, we are unwilling to let him know about (our knowledge) of his departure from Medina so that we should not harm him as a result of “.his knowledge of our dislike of his departure from there

Ali’

All b. Ja’far was great and virtuous. al- Sftdiq trusted him very much. ‘Ati reported many’ traditions from his brother al- Kazim. Concerning him, in al- irshad, Shaykh al- Mufid, may Allah rest his soul in peace, said:” And ‘Au b. Ja’far was an important reporter of traditions, correct in method with intense piety, and great outstanding merit. He stayed close to his brother Mtisa, peace be on him, and reported many traditions on his authority. He believed in his textual nomination. He cleaved to him strongly. He devoted himself to him. And dedicated himself to him to learn the religious rules from him. He (‘Ati) has famous mailers. He learned them from him (his brother Müsa). He has some answers (for some .questions). He heard them from him

Because of his intense piety, ‘Ati recognized those Imams who came after his brother al- Kazim peace bon him. In spite of his advanced age, his great power, and his famous .outstanding merit, he admiiled the truth and conform to it

One day a man asked ‘Ati about his brother al- Klizim. ‘Ali said to the man:” He (al- Kazim) died:” The man said:” How did you know that? ‘All answered:” His properties have been divided. His women have been married. And his deputar has replaced him.” The man asked:” Who was the deputy after him?” ‘Ali answered:” His son.” The man asked:” What did he do?” ‘Au answered:” He died.” The man asked:” How did you know that he died?” ‘Ati answered:” His properties have been divided. His woman have been married. And his deputy has replaced.” The man asked:” Who is the deputy after him?” ‘Au answered:” His son Abu Ja’far.” The man said to him:” You are an old man, you have a high social rank, and your father was Ja’far b. Mohammed, peace be on them. Why have you believed in this boy?” ‘Ati said to him:” I do not see you but a Satan!” Then ‘Au took his beard and raised it towards the sky and said:” I have no power, for Allah has regarded him as [worthier of this position than this white hair.”’[۳۷

p: ۳۸۴

By Allah, this is the piety itself, the submission of the self to the truth, and non- deception by the affairs of the outstanding merit, advanced age, and greatness, which may deceive .the soul which incites man to evil

Ali's behavior with AbU Ja’far was as the behavior of the person who knew the position of’ the Imam. That ‘Au was the uncle of the father of Abu Ja’far did not prevent him from adopting that behavior for him. Moreover, he was ready to sacrifice himself for him. One day Abfl Ja’far wanted to have his vein opened. The doctor approached him to open the vein. So, ‘Au b. Ja’far stood and said:” Would that this piece of iron had opened my vein before yours!” Then when Abfl Ja’far, peace be on him wanted to go, ‘Ali b. Ja’far [prepared his shoes to put them on.[۳۸

One day Abü Ja’far, peace be on him, entered the Mosque of the Prophet, may Allah bless him and his family. When ‘Au b. Ja’far saw him, he ran bare- footed towards him. Then he kissed his hand. So, Abfl Ja’far said to him:” Uncle, sit down, may Allah have mercy upon you!” ‘Ati said:” My master, how can I sit down and you are standing?” When AbO Ja’far came BACK, the companions of ‘Au began blaming him (‘Au) and saying to him:” You are the uncle of his father, white you received him in such a manner!” ‘Au said:” Keep silent! Allah, the Great and Almighty, has regarded him as worthier of this position than this [white hair. Allah save me from what you are saying. I am his servant.”[۳۹

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This is the holy soul which knew the truth and followed it. The soul which obeyed the .righteous rules of Allah

Ali, may Allah be pleased with him, was called al- 'ArTdy, namely he was ailributed to al-' 'Arid, a place near Medina, where 'Ati lived and where Ismâ'il died. 'Au's children were .called al- 'Andy, too

Al– Abbas

In his book al- Irshâd, Shaykh al- Mufid, may Allah have mercy on him, said:" Al- Abbas b. Ja'far, may Allah have mercy on him, was virtuous and noble."'[۴۰] I (the author) said: "I have found nothing about al- Abbâs's life except this note wriilen by Shaykh al- Mufid, my ".Allah rest his soul in peace

:Müsa al- Kizim, peace be on him

He was the Imam after his father al- Sadiq, peace be on him, according to the idea of the Imamis. May Allah help us to write the biography of Mflsa al- Kazim. Surely, He is the .Giver of help and success

Footnote

.Al- Shaykh al- Mufid, a'- Irshad, ۲۸۴ ۱

.Al- Kafi: ۱/۳۰۹/۸ ۲

Shaykh abu 'Ali, Al- Rijal ۳

.Bihar Al- Anwar: ۴۷/۲۵۴ ۴

.Ibid: ۱/۱۸۸ ۵

Some Muslims have wriilen these words on the shrouds of the dead since that day to ۶ follow the a of the Imam Some people of al- Jamfld have told that they write on the ahroud of the dead:" IsmK'yl bears witness

.A۱- Mufid, al- Irshal, ۲۸۵ ۷

.Ikmalul Din: ۱/۱۶۳. Al- Shakh al-Saduq. al- Amali, ۲۳۷ ۸

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.Bihar al- Anwar: ۴۷/۲۵۵ ۹

.A place in Medina ۱۰

.Al- Shaykh al- Mufid, al- Irshad, ۲۸۵ ۱۱

.Abu al- 'Abbas aI- Kafi. He was a reliable reporter of aI- Sldiq. He had a book ۱۲

.Al- Hasan b. Mahbtlb reported the book

.Al- Shaykh al- Mufid, al- Irshad, ۲۸۵ ۱۳

.Al-Kafi: ۱/۳۱۰/۱۰ ۱۴

.Bihar al- Anwar: ۴۷/ ۲۶۱/۲۹. Al- Kashy: ۱۶۵ ۱۵

.Al- Shaykh al- Mufid, al- Irshad, ۲۸۵. Al- Kasby, al- Rijal, ۱۶۰ ۱۶

.Al- Kashy, al- Rijal, ۱۶۵ ۱۷

.Ibid: ۱۶۵ ۱۸

.Al- Mufid, al- Irshad, ۲۸۶ ۱۹

The biographers have mentioned very liille information about him. These words are ۲۰ .ailributed to SufyBn b. 'TyTna, not to him

.A۱- Shaykh al- Mufid, al- Irsbld, ۲۸۹ ۲۱

.Apparently, be was the son of IsmI'fl the son of al- Sadiq, peace be on him ۲۲

.Al- Kafi: ۱/۳۱۸ ۲۳

Bakr was among those who reported from al- Sadiq, aI- Kazim, and al- RidE, peace be ۲۴ on them, He was among the reliable reporters. reported from the reliable reporters. YaqOb reported from lshliq. Al- Kulayny reported from hun in Chapter on the Birth of Abü al- Hasan al- KEzim, peace be on him, and in Chapter on Lesbianism in Chapter on Marriage. This denotes that he was reliable. But the biographers has not mentioned an independent biography for him. And those who neglected him were many. He was b. (the

son of) Ja'fa.r b. Ibréhim b. Mohammed b. 'Ali b. Abd Allah b. Ja'far b. Abtl Talib. Abd Allah was the uncle of the foregoing Yaqflb. He was Aba Mohammed, the reliable, the truthful. For al- Washl, He was al- Hasan b. 'Ali, b. ZyEd. He was among the companions of al- RidE, peace be on him, and of his reliable reporters.

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.Bin ‘Ali b. al- Husayn b. ‘Ali b. Abu Tllib, peace be on him ۲۵

.Al- Mufid, aI- IrshEd, ۲۸۶ ۲۶

.Books of Biographies ۲۷

.Al-Mufid, al- hshfld, ۲۸۶ ۲۸

Black clothes were the sign of the Abbflsidis. He wanted to copy their sign. Green ۲۹ .clothes were the sign of the Alawids

-.Bihar Al- Anwar: ۴۷/۲۴۶/۵ ۳۰

.A۱- Mufid, al- IrshEd, ۳۱۴ ۳۱

.Ibid, ۲۸۶ ۳۲

.Bihar Al- Anwar: ۴۷/۲۴۶/۴ ۳۳

.Uyun Akbar Al- Rida: ۲/۲۰۶/۷’ ۳۴

His real name was ai- Fadl b. Sahl. He was the Minster of al- M’min. He was called ۳۵ .Dhulri’Isatayn because be had the power of the sword and of the pen

.Al- Shaykh al- Mufid, al- Irshad, ۲۸۷ ۳۶

.Al- Kashy, al- RijW, ۴۲۹/۸۰۳ ۳۷

.Ibid ۸۰۴/۸۰۴ ۳۸

.Al- Kafi: ۱/۳۲۲/۱۲ ۳۹

.Shaykh al- Mufid, al- Irshad, ۲۸۷ ۴۰

HIS NARRATORS

The narrators of Abfl Abd Allah (al- Sldiq), peace be on him, were over four- thousand, as we have already mentioned. In his book al- Irshad, Shaykh al- Muffd, may Allah rest his soul in peace, has said:” The traditionalists have collected the names of his reliable narrators. They were four- thousand men.”[۱] Bin Sharash۱lb has mentioned that b. ‘Uqda

has collected the names of the narrators. Other authors have mentioned that b. ‘Uqda has mention a report for every one of them. Al- Tibrisy has mentioned their number in his book A’lim Al- Wara, and researcher al-Hilly in his book Al- Mu’tabar. Shaykh al- TUsy, .may his grave be fragrant has mentioned their names in his book al- Rijal

p: ۳۸۸

The great number of the narrators did not increase the greatness and importance of al-Sadiq. However, their greatness and importance increased because they reported on his authority. Yes, this indicates that he had a lofty position in knowledge. Besides, the seekers of knowledge and virtue from different sects have agreed on his outstanding .merit

:The Sunni Great Figures

Many Sunni great figures and Imams learned from al- Sâdiq, peace be on him. They did not learn from him as the pupil learns from the teacher. Rather, they learned from him because they agreed on his Imamate, his greatness and his supremacy as Shaykh Sulayman has said in his book al-Yanâbi' and al- Nawawy in his book Tahdhib Al- Asma' Wal Lughfit. Also, in his book matalib Al- Sa'fll, aI- Shafi'y says:" They regarded their learning from him as a laudable deed to honor them and as a virtue they learned." The :following are some of those Sunni great figures

:Abu HanTfa

Abu HanTfa al- Nu'man b. Thabit b. Zouyt was among them. He was a master. He was from Kabul. He was born in Kufa. There he grew up and studied. He had a theological center in Kufa. Then he moved to Baghdad. There he died in the year ۱۵۰ (A.H.). His grave is well- known in Baghdad. He founded one of the Sunni four doctrines, His doctrine is .very famous

Every one knows that he (Abn Hanlfa) studied under al- Sftdiq, peace be on him. This has been mentioned by: al- Shiblanjy in his book Nflr al-Absir, b. Hajar in his book al- Sawi'iq, Shaykh Sulaymln in his book al-YanftbT', b. al- Sabbagh in his book al- FusOl, and the like. Moreover, in his book, p.۸, al- ALüsy says:" And this is Abfi Hantfa, a Sunni figure, boasted and said with an eloquent tongue:' Were it not for the two years, al- Nu'man would .perish."' He meant the two years when he studied under Imam al- Sldiq, peace be on him

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:Mlhik Bin Anas

Among them was Mlhik b. Anas al- Madany. He founded one of the Sunni four doctrines. In his book al- Fihrast, b. al- Nadim says:" He was b. (the son of) AbU 'Amir. He was from Himyar. He is regarded as one of banü (the sons of) TamTm b. Murra from Quraysh." Also he says:" It was said to Ja'far b. Sulayman al- Abbasy, the governor of Medina:' He (MIlik) has no belief in your homage."' So, he sent for him. He unclothed him, extended him, and whipped him. He broke his shoulder. For this reason, he (Mâlik) died in the year ۱۷۹ (A.H.), .at the age of ۴۸. Bin KhilikSn has mentioned a similar story

It is known and famous that Mahik learned from Abti Abd Allah (i.e. at-Sâdiq), peace be on him. Many authors have mentioned that he studied under al- Sâdiq. Some of them are: al-Nawawy in his book al-Tahdhib,al- Shiblanjy in Ntirul Absâr, al- Sibt in Tadhkirat al-Khawas, al- Shfi'y in Matâhib al- Sa'ül, b. Hajar in al- Sawâ'iq, Shaykh Sulayman in al-.Yanâbi', AbU al- Na'Tm in al- Hulya, b. al- Sâbagh in al- Fusfll, and the like

:Sufyin al- Thawry

Sufyan b. Sa'id b. Masriiq al- Thawry al- Kflfi was among them. He came to Baghdad several times. He reported many things on the authority of al- Sâdiq, peace be on him. Al-Sadiq entrusted many valuable things to Sufyan's care, as we have already mentioned in al- Sadiq's Commandments. Sufyân debated al- Sâdiq about renouncing worldly pleasures, as we have already mentioned. He moved to Basrah and died in it in the year ۱۶۱(A.H.). He was born in ninety and some (A.H.). It was said that he took part in the battle .of Zayd, the martyr. He was in the police of Hisham b. Abd al- Malik

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His learning from al- Sadiq, peace be on him, has been mentioned in the foregoing references. Also the ShT'te biographers have mentioned him with the narrators of al- Sâdiq, peace be on him.

Sufyin Bin 'Uyayna:

Sufyan b. 'Uyayna b. AbO 'Umran al- Kufi al- Makky was one of them. He was born in Kufa in the year ۱۰۷ (A.H.), and died in Mecca in the year ۱۹۸ (A.H.). He came to Kuf'k when heaWas young during the lifetime of Abe HanTfa. Hiaiearning from al- Sadiq, peace be on him, has been mentioned in the previous references. The ShT'te biographers have also mentioned that.

Yahya Bin Sa'id al- Ansiry:

Among them was Yahya b. Sa'Td b. Qays al- Ansary. He belonged to banü (the sons of) al- Najjar. He was among the successors. He was a judge for al- Manstlr in Medina. Then he became the supreme judge. He reported on the authority of al- Sâdiq, peace be on him. See the foregoing references, and the like. The ShI'te biographers have also mentioned that.

Ibm Jarih:

Among them was Abd al- Malik b. Abd al- 'AzTz b. JarTh al- Makky. He heard many religious scholars. He was among the scholars of Sunnis (al-'ama), who believe in the lawfulness of the temporary marriage (al- mut'a). Also others of them believe in its lawfulness. In the book of al- Sadtlq, chapter on the cases which are accepted without a proof, and in al- Kafi, chapter what Allah has permitted of the temporary marriage (al- mut'a), it has been mentioned that one of them asked al- Sadiq, peace be on him, about al- mut 'a. Al- Sadiq said:" Meet Abd al- Malik b. JarTh and ask him about it, for he has knowledge of it." The man came to Abd al- Matik, who told him much information about aI- mut 'a and its lawfulness.

p: ۳۹۱

Ibm Khalikan said:" Abd al- Malik was among the famous religious scholars. He was born in the year ۸۰ (A.H.). He came to Baghdad during the lifetime of Abu Ja'far al- MansCr. He .(.died in the year ۱۴۹(A.H.) It was said (that he died) in the year ۱۵۰ or ۱۵۱(A.H

It has been mentioned in the foregoing references that Abd al- Matik learned from al- Sâdiq, peace be on him. The ShT'te biographers have also mentioned his learning from .him

:Al- Qattin

Among them was Abu Sa'Td Yahya b. Sa'Td al- Qattan al- Basri. He was among the Imams of traditions. Rather, he was regarded as the tradition alists of his time. The owners of the six correct books (al- Sihah al- Sitta), and others advanced him as an argument. It has been reported on the authority of b. Qutayba that he regarded him as a .Shi'te narrator. However, the ShPa do not regard him as one of their narrators

Al- Tahdhlb, al- Yanlbr, and other Sunni books have mentioned that he was among the .reporters of al- Sadiq, peace be on him

.Al- Shaykh, b. DEwüd, al- Najashy, and other ShT'ite authors have mentioned that, too

:Mohammed Bin Ishaq

Among them was Mohammed b. Ishaq b. Yasar. He was the author of the book 'Al- Maghfizy wal Siyar.' He was from Medina, but lived in Mecca. Bin Khilikan praised him very much. There was an enmity between him and Malik. They defamed each other. He came to al- HTra during the lifetime of al- Mansflr. There he wrote his book al- Maghazy for at- .MansCr

p: ۳۹۲

.(.Mohammed came to Baghdad and died in it in the year ۱۵۱ (A.H

.His learning from al- Sadiq has been mentioned in the foregoing references

:Shu'ba Bin al- Hajjaj

Among them was Shu'ba b. al- Haj.jaj al- Azdy. He was among the Imams of the Sunnis and their great figures. He gave a religious opinion to follow Ibrâhim b. Abd Allah b. al- .Hasan. It was said that he himself followed him

A group of the Sunnis regarded him as one of the companions of at-Sâdiq, peace be on .him. See the foregoing references

:Ayyub al- Sijstany

Among them was Ayytib b. Abe TamTm al- Sijstany al- Basry. It was said that he was surnamed al- Sakhtyany. He was the servant of 'Ammar b. Yasir. He was regarded as one of the great jurisprude. He died of plague in Basrah, at the age of ۶۵, in the year ۱۳۱ (A.H.). He was regarded as one of the narrators of al- Sadiq, peace be on him. See the preceding .references

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.Al- Mufid, al- Irshad, ۲۷۱ ۱

THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL- SADIQ

THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL- SADIQ ۱

The Muslim biographers have mentioned that the number of the reliable narrators is four- thousands or over. So, it is not possible for us to mention them all here. In the meantime the biographers have mentioned the most famous ones of them. Also it is not right to neglect them, for to mention them fulfills our purpose. For this reason we have decided to mention the most famous reliable narrators to show a side of the life of al- :Sâdiq, peace be on him, and avoid boring wordiness. They are as follow

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:Aban Bin Taghlub

His Kunya was Abu Sa'd. His real name was Aban b. Taghlub at-Kabary al- Jarlry. He reported traditions on the authority of al- Sajjficl, at-Bâqir, and al- Sâdiq, peace be on them. He died during the lifetime of at-Sadiq, peace be on him, in the year ۱۴۱ or in the year ۱۴۰ (A.H.).

When Abe Abd Allah (i.e. al- Sadiq), peace be on him, heard of his death, he said:" By Allah, the death of Abân has pained my heart!" These words show you that Abân had a great position with him. I wonder, what was the importance of the person whose death ached the heart of al- Sâdiq, peace be on him?

Aban had plentiful knowledge and strong evidence. The following words of al- Baqir, peace be on him, affirm that:" Sit down in the Mosque of Medina and give people religious opinions, for I like people to see persons like you among my Shi'a (followers)." -Also the following words of at-Sâdiq, peace be on him, stress that :" Debate with the people of Medina, for I like my narrators to be like you."

If Aban had no plentiful knowledge and no strong evidence, they (the Imams) would have not subjected him to those difficulties and dangers, because his failure would have meant theirs.

Only on the authority of al- Sâdiq, Aban reported thirty thousand traditions. Al- Sadiq himself told (people) about that and ordered Abk b. 'Uthman to report them (the traditions) from him.

p: ۳۹۴

Abân was a specialist in tradition and theology. Besides he was versed in many great sciences such as exegesis (of the Koran), literature, grammar, and reading. He heard (the literary words) of the Arabs and reported them on their authority. He classified the .unusual words in the Koran and brought poetic examples for them

Because of Aban's lofty position, the two parties (i.e. Sunna and Shi'a) have agreed on his reliability. The Sunni great figures had great confidence in him though they regarded him as a ShT'te. Some of them were Ahmad, Abu Hatam, al- Nisa'y, b. 'Uday, b. 'Jlan, al-Hakim, al- 'Aqily, b. Sa'd, b. Hajar, b. Hayyin, b. Maymunu, and al- Dhahaby in his book Mlzan at-I'tidâl. Also they regarded him as one of the successors. This is enough evidence .for his irrefutable merit

:Aban Bin 'Uthman

His real name was Aban b. 'Uthman al- Ahmar al- Bajaly al- Kuff. He sometimes lived in Kufa and sometimes in Basrah. The people of Basrah learned from him such as Abu 'Ubayda Mu'ammar b. al- Muthanna, and Abe Abd Allah Mohammed b. Salam. They told .(many things about him in the fields of poetry, lineage, and the days (i.e. the battles

Aban b. 'Uthmân reported traditions on the authority of al- Sadiq and at-Kâzim, peace be .on them. He had a good big book

Aban was among the six companions of Abe Abd Allah (al- Sadiq), peace be on him. They were JamTl b. Darraj, Abd Allah b. Maskan, Abd Allah b. Bukayr, Hammad b. 'Isa, Hammad .b. 'Uthman, and Abi b. 'Uthman

p: ۳۹۵

:Ishiq al- Sayrafy

His real name was Ishaq b. Ammar b. Hayyan al- Sayrafy al- Kufi. He was among the reliable narrators who reported traditions on the authority of al- Sadiq his son al- Kfizim, peace be on them, his brothers Yflnus, Yousif, and Ismâ'il, and his nephews 'Ati and BashTr (the two sons of Isma'Tl), who were among the great figures who reported traditions. When al- Sadiq saw him and his brother IsmS'Il, he said:" He (Allah) may gather them for peoples." He meaiitthis world and the NEXT one. That is because they were rich .enough to help their companions

:Al- Sikflny

His real name was Ismâ'Tt b. Abu Zyyad al- Sikiiny. al- Sikiiny was a part of the Arabs of the Yemen. It was said that he was a judge in Mousil. He was a reliable reporter. Our companions (i.e. the ShT'te jurisprudents) have agreed to act on his report. Some biographers have mentioned that he was Sunni, but this is not established. He reported many traditions in the field of Islamic jurisprudence. Alt these traditions are in force when .they are reported on his authority in a correct method

:Isma'il al- Sayrafy

His real name was Ismâ'il b. 'Ammar b. Hayyân al- Sayrafy al- Kufi He was the brother of Ishâq al- Sayrafy. We have mentioned that when al-Sadiq, peace be on him, saw them, he said:" He (Allah) may gather them to peoples." In al- Kafi there is an authentic tradition. This tradition, which was reported on the authority 'Ammâr b. Hayyân (the father of Ismâ'i۱ at-Sayrafy), increases the importance of Ismâ'It. He ('Ainmar) said:" I have told Abu Abd Allah (al- Sadiq), peace be on hiï, about the kind treatment of my son Isma'Tl." ".So, he, peace be on him, said:" I loved him and my love for him increased

:Band al- 'Ajaly

His name was Band b. Mu'awiya al- 'Ajaly. He was among those who reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. He was of great importance with the members of the House (ahl cii Bayt). Concerning him al- Sâdiq, peace be on him, said:" The pegs of the earth and great figures of the religion are four (persons): Mohammed b. Muslim, Band b. Mu'awiya, Layth b. al- Bakhtany al- Murady, and Zarlrs b. 'A'yun." In other tradition he said:" Indeed, the companions of my father were good whether they are living or dead. I mean Zarara b. 'A'yun, Mohammed b. Muslim, layth al- Murâdy, and Band al- 'Ajaty. They are the maintainers of justice; they are the ".(maintainers of truthfulness, and they are the foremost who are drawn high (to Allah

In other tradition he said:" Four noble (persons) are the trustees of Allah over His Lawful and unlawful." In other tradition he said:" These are (i.e. the foregoing persons) are the maintainers of the religion and trustees of my father over the lawful and unlawful of Allah, they are the foremost for us in this word and the foremost for us in the hereafter. He was .among the companions of al- Baqir, peace be on him

:Hamran Bin A'yun

Hamran b. A'yun al- Shaybany (the freed stave of ahl at Bayt, Zarara's brother) reported traditions on the authority of al- Bâkir and al- SSdiq, peace be on them. He had a peerless position. So, concerning him, at-Bâqir, peace be on him said:" You are among our followers (Shi'a) in here and hereafter. " Hamran is among the true believers. He never apostatizes." Also concerning him, al- Sadiq, peace be on him, said:" By Allah, he died as a believer." "Hainr ںn is a believer. He is among the people of Paradise. He never entertains doubts (about his thought), no, by Allah! No, by Allah!" "I have found no one to hear my words and obey my order and Imitate the companions of my grandfathers except two men, may Allah have mercy on them. They were Abd Allah b. Abfl Ya'filr and Hamrân b. A'yun. Indeed they were two loyal believers of our followers (Shi'a)" "My grandfathers and I are the best intercessor for Hamrftn b. A'yun on the Day of Judgment. We will take him by the hand and will not part him tilt we alt enter Paradise." "HamrSn is a believer. He ".never apostatizes

Hamran not only was a jurist but also was a theologian, knower the Koran by hear۴, .linguist۴ and grammarian

:Hamaz Bin al- Tayylr

Hamaz b. al- Tayyir was a reliable narrator. He was among the jurists and theologians. He died during the lifetime of al- Sftdiq, peace be on him. Traditions have been mentioned concerning him. The traditions indicate his stead belief in ahl at Bayt, his unshakable loyalty, his strong defense, and his decisive proof for them. For example, in his book, p.۲۲۳, on the authority of Hishfini b. al- Hakam, al- Kashy has reported:" He (Hisham) said:' Abii Abd Allah (al- Sliq), peace be on him, said to me:' What has b. al- Tayyar done?' He (Hisham)said:' I said: He died.' Al-Sadiq, peace be on him, said:' May Allah have mercy on him and cause him to meet with ease and happiness. He was of intense argument for our "'.sake, we the alit at Bayt

Also al- Kashy has mentioned a similar tradition on the authority of Mu'min al- Taq. Also he has mentioned a trddition on the authority of Aban al- Ahmar on the authority of al- Tayyar, who said:" I said to Aba Abd Allah:' I have heard that you hate to debate with people. and you hate the quarrel.a He said:' As for the words of those who are like you are "....not hated

Al- Tayyar was a surname for him and for his father Mohammed b. Abd Allah (the freed slave of Fazara. He was among the companions of at-Baqir, peace be on him. al- Baqir boasted people of him. In his book, p.۲۲, reported the following tradition on the authority of his son Hamza:" He (Hamza) said:' Abfl Abd Allah asked me about the recitation of the Koran.' I said:' I m not worthy of it.' He said:' However, your father is (worthy of it).' He (Hamza) said:' And he (al- Sadiq) asked me about the religious duties.' I said:' I am not worthy of them.' He said:' However, your father was (worthy of them).' Then he (al- Sadiq) said:' I had a friend from Quraysh. The friend was knowledgeable and a reciter (of the Koran). The friend met your father in the house of Abfl Ja' far, peace be on him.' He (Abü Ja'far) said:' Sit with each other and ask each other.' They did that. The Qurayshi man said to Abü Ja'far, peace be on him:' I have known what you wanted- You wanted to teach me that there are persons among your companions like this.' He (Abü Ja'far) said:' ?"'That is what I wanted, then what is your viewpoint

p: ۳۹۸

Accordingly, what do you think of the person whom al- Baqir, peace be on him, asked to debate with others? And whom al- Sadiq, peace be on him, asked to argue with others? .Surely, they were among those who had plain proofs and strong arguments

:Dawud Bin Farqad

Dawud b. Farqad al- Asady al- Kufi reported traditions on the authority of al- Sadiq and al- K[zim, peace be on them. He had a book (i.e. a group of traditions). Many reliable narrators have reported the book. Also he had debates with some of the Zaydis. The debates denoted his Shiism and his quick, good answers. Such answers made Abtl Abd Allah laugh. This is what al- Kashy has mentioned in his book 'al- Rijal', p.۲۲۱, on the ':authority of DIwIId, who said:" I said to AbU Abd Allah, peace be on him

There was a man behind me when I performed the evenin prayer in the Mosque of the Apostle of Allah, may Allah bless him and hi۸ family.' The man said:' What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err?"[۲] I knew that he meant me. So, I turned to him and said:' The Shaitans suggest to their friends that they should contend with you.'[۳] Suddenly, the man was Hartin b. Sa'Td. He (Dawtid) said:' So, Abfl Abd Allah smiled. Then he said:' You said the right answer before the Words with the permission of Allah.' Dawtld said:' I maybe ransom for you, without doubt, by Allah, he did not say any word.' So, Abü Abd Allah, peace be on him, said:' No one is more ignorant than they are. Indeed, there are muftis (knowledgeable people) among the Murjea and there are muftEs and knowledgeable people among the Kharijites. However there is no ignorant than they "'.are

p: ۳۹۹

:Dawud al- Raqqy

Dawud b. Kuthayr al- Raqqy al- Kufi al- Asady (the freed Servant of ahl at Bayt) reported traditions on the authority of al- Sadiq a,aj al- Klizim, peace be on them. He remained alive till the days of al- Ride, peace be on him. He had many traditions, especially about miraculoa۵ acts and outstanding merits. He had a source (i.e. a note- book for traditions). A group of the reliable narrators has reported the source. As he reported many traditions about the miraculous acts of alit at Bayt, they attributed him to exaggeration, while this .attribution is an error

Many traditions have been mentioned about Dawtid's high position. For example, in his book al- Rijal, p.۲۵۴, al- Kashy has mentioned the following on the authority of Abii Abd Allah, peace be on him, who said:" Make the position of D۵wiid al- Raqqy with me as the Position of at-Muqqdad with the Prophet of Allah, may Allah bless him and his family." Abii Abd Allah looked at Dâwfld al- Raqqy when the latter hj gone away and said:" If looking at the man of the companions of the one Who wilrise (qa'im), peace be on him, pleases someone, then let him look at this (i.e. Dawtid). In other tradition he said:" Make his position among you as the position of al- Muqdad." These traditions and the like show us the high position of DflwGd in the religion in addition to his unshakable belief and his .reliable reports

:Zrarara

Zrarara b. A'yun al- Shaybâny (the freed servant of alit at Bayt) reported traditions on the authority of al- Bâqir and al- Sadiq, peace be on them. He died in the year ۱۵۰ (A.H.). So, he lived for two years during the days of at-Kazim, peace be on him. What can the sayer say on Zarara? Can the skillful writer bring a word to include the outstanding merit of Zarara? What the Imams of guidance mentioned about him is enough evidence for his high position. What has been mentioned on BarTd al- 'Ajaly is enough to underline the high position of Zarara. Still, we will mention here some traditions which has not been mentioned there. For example, one day, at-Sadiq said to him:" Zarara, your name is among the names of the people of Paradise without alif." He said:" Yes, may I be your ransom, my name is Abid Rabba. However, they call me Zarara." He (al- Sadiq) said: "Were it not for Zarâra, I would have thought that the traditions of my father would go in

vein." He said to al- Fayyad b. Mukhatar'[۴]:" If you want our tradition, then cleave to this ".sitting one and he made a sign with his hands toward Zarara

p: ۴۰۰

In other tradition, he (al- Sadiq) said:" May Allah have mercy on Zrarâra,[۵] were it not for Zarara and his matches, the traditions of my father would have become obliterated." al- Rida, peace be on him, said:" Do you think that there is someone who declared the truth ?"publicly more than Zarara

Zrarara was not only a jurist but also had many outstanding merits. So, in his book al- Fihrast, b. al- NadTn said:" Zarara was the greatest man of the Shi'a in jurisprudence, ".tradition, theology, and Shiism

Al- Najâshy said:" He (Zarara) was the Shaykh of our companions and was the best one of tham. He was a reciter (of the Koran), jurist, theologian, poet, and writer. Indeed, the qualities of virtue and of the religion had come together in him." Abfl Ghalib al- Zarary said:" It has been reported that Zarâra was handsome, fat, and white. He went out to perform the Friday prayer. He wore a black burnoose. And there was a rod in his hand. So, people stood up in two queues to look at him because of his good appearance. He had a strong ability to produce evidence for his beliefs. However, worship prevented him from .theology. The ShI'te theologians were his students

So, Zrarara had gathered alt outstanding merits. But his reputation in jurisprudence predominated alt his other qualities. Whoever studies carefully jurisprudence will know the traditions reported by this man. He will find that this man reported a tradition or a group of traditions in every part of the parts ofjurisprudence. He was among the first six companions of Abfl Ja'far, peace be on him. The sect (i.e. the Shi'a) has agreed on the correctness of the traditions which have been reported on their authority, and acknowledged their ability in jurisprudence. And there is no wonder that Zarara was the .most knowledgeable of them in jurisprudence

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People knew that Zarâra was knowledgeable, virtuous, and pro the member of the House (ahl al Bayt). Such qualities were the greatest crime with the enemies of ahl at Bayt. Zarara led a dangerous life because of these outstanding merits. For this reason, the man (i.e. al- Sadiq) sometimes dispraised Zarâra to drive away the dangers from him. Besides, it has been mentioned that he has been dispraised in some traditions. al- Sadiq him disclosed the reason why Zarâra was dispraised. In this connection, in his book 'al- Rijâl', p.۹۱, al- Kashy has mentioned a long tradition on the authority of al- Sadiq. The following is a part of it:" I (i.e. al- Sadiq) dispraise you to protect you from people and enemies because they hasten to hurt the person whom we love and make near to us. So I would to dispraise you so that they would praise you in the religion du to this dispraise." From here we know the important position of Zarara with ahl at Bayt, peace be on them. Meanwhile .we know the meaning of the traditions which defame Zarâra

:Zayd al- Shahhim

Abu Usama Zayd al- Shahham al- Azdy al- Kufi reported traditions on the authority of al- Baqir and al- Sadiq, peace be on them. It was said that he reported traditions on the authority of al- Kazim, too. He was a reliable narrator and had a high social rank. It has been mentioned on the authority of Shaykh al- Mufid, may his grave be fragrant, that he said:" He (i.e. Zayd) was among the companions of al- Sadiq, peace be on him, who had knowledge of jurisprudence, from whom people learned the lawful, the unlawful, religious .opinions, and the rules of the religion

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Traditions have been mentioned on him to show his high rank. For example, al- Kashy has reported a tradition in his book al- Rijâl, p.۲۱۶, on the authority of Zayd himself:" He (Zayd) said:' I said to Abfl AM Allah: Is my name among those names (he meant the names of the people of the right hand.)' He said:' Yes.' "al- Kashy has reported other tradition on his authority, too:" He (Zayd) said:' I came to Abfl AM Allah, peace be on him, and he said to me: Zayd, renew repentance and worship.' He (Zayd) said:' I have announced my death.' He (Zayd) said:' He (al- Sidiq) said: Zayd, we have no good for you and you are of our Shl'a (followers).... Zayd, it is as if that I had looked at you in your position in Paradise, and your friend, al- Harith b. al- MaghTra al- Nasry is there.""[۶] And there are other traditions that lead us to his high position and rank.

THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL- SADIQ ۲

Bakir Bin A'yun:

His name was Bakir b. A'yun al- Shaybany, the brother of Zarara. He reported traditions on the authority of al- Baqir and al- Sadiq, peace be on him. He died during the lifetime of al- Sadiq. When al- Sadiq heard of his death, he said:" Indeed, by Allah, Allah sent him down between the Prophet of Allah and AmIrul Mo'minln (i.e. Imam 'Au), the blessings of Altah be on them and their pure Family." One day, al- Sâdiq, peace be on him, mentioned BakTr and said:" May Allah have mercy upon Baklr...." 'Ubaydullah b. Zarara said:" I looked at him (al- Sfidiq), while I was young then. He (al- Sftdiq), peace be on him said:" I (the author) say In- shff'allâh (i.e. Allah willing)." These words are enough evidence for his high rank and position. He was among the righteous reliable sons of A'yun. Many reliable figures reported traditions on his authority.

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:Abu Hamza al- Thumaly

His name was Thâbit b. Dinar. His Kunya was Abfl Hamza. He reported traditions on the authority of al- Sajjad, al- Bâqir, and al- Sâdiq, peace be on them. He stayed a live till the time of al- Kazim, peace be on him. It was said that he died in the year ۱۵۰ (A.H.). So, his death was two years after the Imamate of al- Kâzim. It was said that he was living when .(.al- Manstir died in the year ۱۵۸ (A.H

Abu Hamza had a high position. So, al- Ridâ, peace be on him, said:" Abu Halnza in his time was like Luqman in his time, for he served four (persons) of us: 'Ati b. al- Husayn, Mohammed b. 'Ati, Ja'fab. Mohammed, and a period of the lifetime of Mflsa b. Ja' far, ".peace be on them." In other tradition al- Rida said:" Like Salman al- Farsy in his time

Al- Sâdiq, peace be on him, sent for Abu Hamza and said to him:'a I become happy when I see you." Concerning him Abu al- Hasan (MOsa), peace be on him, said:" Such is (the ".behavior) of the believer when Allah enlightens his heart

Abu Hamza reported the tong important du'a' (supplication) on the authority of Zayn al- 'Abidin, peace be on him. This du'a', known as the du'â' of Abu Hamza, is read during the early morning, in the month of Ramadan. Also the people of Sunna regarded him as a .reliable narrator. So, they reported traditions on his authority

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:Jabir al- Ju'fy

Jabir b. Yazid al- Ju' fy al- Kufi reported traditions on the authority of at-Bâqir and al-Sadiq, peace be on them. He died during the lifetime of Abu Abd Allah (al- Sadiq), peace be on him, in the year ۱۲۸ (A.H.). It was said that he died in the year ۱۳۲. Only on the authority of al- Baqir, he reported seventy thousand traditions: Whoever consider carefully his .traditions understands that Jâbir knew their secrets and wonders

al- Baqir, peace be on him, ordered Jâbir to affect madness. He did that. He went around the yard of the Mosque of Kufa. The boys went around him. He said:" I have found Mansflr b. JumhUr Emir without emirate." Days passed. Hisham b. Abd al- Matik sent a letter to his governor over Kufa. The letter read:" Look for a man called Jâbir b. Zayd al- Ju'fy. Be head him, and send me his head." The governor turned to those who were sitting with him and asked them about Jâbir. They said:" He was a man with virtue, knowledge, tradition, and argument. However, he has got crazy. He is now in the yard of the Mosque playing with the boys on the reeds." The governor came and looked at him. He saw him playing with the boys on the reeds. So, he said:" Thank Allah, who has saved me from killing him." Then the secret of the order of al- BSqir, peace be on him, for Jâbir to affect madness became disclosed. Then when Jâbir became safe, he came BACK to his first state. Very few days .passed. Then what Jabir had said about Mansflr b. JumhCr took place

p: ۴۰۵

In his book al- TarItch (vol. ۳,p.Sl) al- Ya'qCby has mentioned a tradition on the authority of Jabir. Also he has mentioned Jâbir' s predictions about the Abbasid dynasty.

Jamil Bin Darrftj:

Jamil b. Darrfij b. Abd Allah al- Nakha'y reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He became blind at the end of his lifetime of al- Rida, peace be on him. He was among the six reliable companions of al- Sadiq, peace be on him. We have mentioned him when we talked about Aban b. 'UthmSn. It is said that he was the most knowledgeable one. That he was praised on various occasions indicated his high rank. For example, al- Sadiq, peace be on him, read the following verse concerning him:" These are they to whom We gave the Book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it."'[۱] Then at-Sadiq stretched out his hand to a group of people sitting with him. Among them was JamTt b. Darrâj. So, they said:" Yes, may Allah make us ransom for you, we will not disbelieve it. People knew that Jamil worshipped Allah very much and knelt with his forehead touching the ground for a long time.

Al- Hirith Bin al- MaghYra al- Nasry:

Al- Hfirith b. al- Maghlra al- Nasry reported traditions on the authority of al- Biqir, al- Sadiq, and al- Kazim. He was among those with high ranks. Many traditions underlined his lofty rank. For example, al- Sadiq, peace be on him, said to a group of his companions (Younis b. Yaqtlb was one of them):" Have you not an authority to refer to? What has prevented you from referring to al- Harith b. al- MaghTra al- Nasry?"

p: ۴۰۶

Though Younis b. Yaqtlb was among those of high ranks, al- SRdiq, peace be on him, ordered him to refer to al- Hlirith. There are many traditions about his greatness and his .high position

:Hariz

His real name was Hartz b. Abd Allah al- Azdy al- Kuff, al- Sijstany. He was attributed to Sijstin because he traveted to it for trade many times. He was a narrator and jurisprudent. He has many books on jurisprudence. He reported many traditions orally or through the reporters on the authority of al- Sadiq, peace be on him. It was said that he did not report any tradition orally on the authority of al- Sadiq, peace be on him, but two ones. However, this claim opposes the traditions which have been reported on his authority without any means. Whoever considers carefully the books of traditions, knows that Hartz reported many traditions orally on the authority of al- Sadiq. His books are .regarded among the fundamentals of Islamic jurisprudence

He and a group of the ShVa were killed in Sajstan. That was because Hariz had companions who believed in his opinion. However, the Kharijites were the majority in Sajstan. The companions of HarTz heard them abusing Amirut Mu'minln (i.e. Imam 'Au), peace be on him. They told Hariz about that and asked him to permit them to kilt those who abused AmTrut Mu' minln. So, he pennitted them. So, they began to kill those who abused Amlrut Mu'minln one by one. The Kharijites did not think that the ShY' a were able to commit such assassinations because they were few in number. For this reason the Kharijites accused the Murjea of committing such assassinations. Accordingly, they began looking for the Murjea to kill them. They went on looking for the Murjea tilt they knew that it was the Shi'a who committed such assassinations, not the Murjea. One day, Hartz and his companions met in the Mosque. The Kharijites came and demolished the watts of the .Mosque on them, May Allah have mercy on them

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:Hafs Bin Silim

His real name was Hafs b. Sfttim al- Ju'fy al- Kufi. His Kunya was Abfi Watlad al- Hannat. He was among those who reported traditions on the authority of al- Sadiq, peace be on him. He had a source. Many reliable narrators reported the source on his authority. They (Sunna and ShI'a) agreed that he was a reliable narrator.

It was said that Hal's took part in the uprising of Zayd. Al- Sidiq, peace be on him, regarded his taking part as right. It was no wonder that al- SIdiq approved his taking part in the uprising of Zayd, because he summoned people to take part in that uprising. In the meantime he did not permit people to attribute that upriSing to him because he would be liable to the harm of the Omayyads.

:Hafs Bin Ghayyath al- Qidy

His name was Hafs b. Ghayyath al- Qady. Har(in al- Rashld appointed him as judge in the Eastern Baghdad. Then he appointed him in Kufa. Al-Najashy has mentioned that Hafs died in the year ۱۹۴ (A.H.). Also he has mentioned that Hafs reported a hundred and seventy traditions on the authority of Ja'far b. Mohammed, peace be on them.

According to the most famous idea, he was Sunni in the doctrine, and reliable in the report. The sect (i.e. the Sbt'a) has agreed to act according to the report of the non-ShT'te group. Hafs was among them. To accept the report, the narrator should be reliable regardless of his doctrine.

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Some people may conclude from his reports that he was an Imami ShT'te. However, the most famous idea was that he was Sunni. When Hafs reporteda traditions on the authority of al- Sadiq, peace be on him, he said:" The best of the Ja'faris, Ja'far b. Mohammed, has told me...." It is clear that these words show us that Hafs was not a ShT'te unless he wanted to hide his Shiaism.

Hammad Bin 'Uthman:

Hammâd b. 'Uthmân b. Zyyad al- Rawasy, al- Kufi (who was called at-Nab) reported traditions on the authority of al- Sadiq, al- Kazim, and at-Rida, peace be on them. He died in Kufa, in the year ۱۹۰ (A.H.). Many reliable narrators have reported his book. He was among the companions of al- Sadiq, peace be on him. The sect (i.e. the Shi'a) has agreed on the correctness of the traditions which have been reported on their , and acknowledge their ability in jurisprudence. We have already mentioned their number when we talked about Aban b. 'Uthman. Hammâd had two brothers. There -names were al- Husayn and Ja'far, they were the two sons of 'Uthmân. Also they were among the virtuous, good, reliable narrators.

Hammad Bin 'Isa:

Abu Mohammed Hammad b. 'tsr al- Jahny al- Basry. reported traditions on the authority of al- Sftdiq and al- KAzim, peace be on him. He remained a live till the time of al- Jawad, peace be on him. There is no tradition which denotes that Hammâd reported traditions on the authority of al- RidS and al- Jawad, peace be on them. He was among the six reliable companions of al- SSdiq, peace be on him. See the previous narrator and AbSn b. 'Uthman. He was very careful and truthful of his tradition. It has

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been reported on his authority that be said:" I have heard seventy traditions from AbU Abd Allah (al- SSdiq), peace be on him.

However I entertained doubts about them till I limited them to twenty traditions." In the book Istijâbt al- Du'a' (vol. l,p.۲$۱), it has been mentioned:" Hammad asked at-Sadiq to pray to Allah to help him to perform the hajj many times and grant him good productive lands, a good house, a wife from the people of the good families, and obedient children. So, al- Sadiq prayed to Allah with what he (hammâd) had asked. He limited the hajj to fifty times. Allah accepted the pray of al- SSdiq, peace be on him, for HammSd. So, his condition became good as he had asked. When he went to Mecca to perform the hajj for the fifty- one times, he drowned and died in the year ۲۰۹.

It was said:" It was Imam al- Ka.zim who prayed to Allah to grant Hammad his demands."

THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL- SADIQ ۳

Zayd al- Shahid:

Zayd b. 'Ati b. al- Husayn b. 'Au b. Abti Tâtib, peace be on them reported traditions on the authority of his father. al- Sajjad, peace be on him. For example, on the authority of his father, he reported al- SahTfa at-Sajjadiya, which contains various kinds of knowledge, literature, and eloquence, which teaches you how to ask Allah humbly to fulfill your desires, and which is clear evidence for the Imamate of ahl at Bayt because its style denotes that its author is not like the normal human being.

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Also Zayd reported traditions on the authority of his brother al- Biqir and his.nephew al- Sadiq, peace be on them. He believed in the Imamate of al- Sadiq and summoned people secretly to believe in his Imamate. He never claimed the Imamate for himself during his lifetime. However, a group of people claimed after his death that he was an Imam. He was killed in Kufa in the year ۱۲۱ (A.H.). Al- Sadiq, peace be on him, wept over him and asked Allah to have mercy upon him. Then al- Sadiq spent money on the families of those who were killed with. Zayd had outstanding merits of which no one had except the infallible Imams. Such outstanding merits were jurisprudence, piety, generosity, bravery, .asceticism, worship, and the like. We have already mentioned him in this book

:Sadir al- Sayrafy

Sadir b. HakTm b. Suhayb al- Sayrafy al- Kufy (a freed servant) reported traditions on the authority of three Imams. They were al- Sajjad, al- Baqir, and al- Sadiq, peace be on them. Also he reported traditions on the authority of many narrators. Some of them believed in consensus. The Imams praised him because of his great rank. For instance, al- Sadiq, peaCe be on him, said to Zayd al- Shahham:" Shahh^m, I asked my Lord to release Sadlr and Abd al- Sat^m b. Abd al- Rahman when they were in prison. So, Allah granted them to me and released them." Also al- Sadiq said to Sadir:" Indeed, when Allah loves a servant, He tries him (the servant) verymuch. SadTr, you and we (face) the trial in the ".morning and in the evening

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:Al- A'mash

His name and surname were Sulaymfln b. Mahran al- A'mash al- Asady al- Kufi. His Kunya was AblY Mohammed. The Shi'a (khasa) and non Shi'a ('amma) agreed that he was reliable, meritorious, and great. The non-Shi'a praised him very much and acknowledged his good qualities and his Shiism. For example, in his book Mizan al- I'tida, al- Dhahaby says:" Abu Mohammed was among the reliable Imams. He was among the followers." Also he says:" Al- A'mash was just, truthful, and firm, he followed the Sunna and the ".Koran

Al- A'mash reported the outstanding merits of the Commander of the Faithful (i.e. Imam 'Ali) peace be on him. The Shi'a and non- ShVa have reported that al- Mansflr asked him:" How many traditions have you memorized on the outstanding merits of 'Ati, peace be on .him?" "Ten thousand traditions," he answered

It was said that al- A'mash died in the year when al- Husayn, peace be on him, was killed, namely in the year ۶۱ (A.H.). And he died on RabT' Awal ۲۵th, in the year ۱۴۸ (A.H.), namely .diq, peace be on him, diedدthe year when al- S

:Sami'a

Sama'a b. Mahran al- Hadrami al- Kflfi reported traditions on the authority of AblY Abd Allah and many traditions on Islamic jurisprudence. Also he reported many visitations of the Imams and many du'as (supplications) of al- Sadiq, peace be on him. He had a book (i.e. a group of traditions). The reliable narrators reported the book from him. They attributed him to the Waqifttes (a Musilm sect), but this has not been proved. Anyhow, he .was, without doubt, a reliable narrator

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:Safwan al- Jammil

Safwan b. Mahrfl' al- Jammat al- Asadi al- KlYhili, al- CUfi reported traditions on the authority of al- Sadiq and al- Kazim, peace be on them. He was a cameleer (Jammal), so this surname accompanied him. He cleaved to aht at Bayt, peace be on them. He conformed to their orders. And he went on serving them. We have already mentioned that in the topic' al- Sadiq in Iraq'. Besides, he sold his camels when al- Kflzim, peace be on him, ordered him to. So, al- RashTd blamed him for that act and said:" Surely, I know (the person) who ordered you to do that (i.e. to sell your camels). MUSa b. Ja'far ordered ".you. By Allah, were it not for your good friendship, I would kill you

This act is enough to show that Safw۸n was ready to subject himself to destruction for his Imam's orders. He was among the great reliable narrators and figures. He reported many traditions. The reliable figures reported the traditions on his authority. He had a book (i.e. .a group of traditions). The men of trust and consensus have reported the book

:Abid al- Rahman Bin al- Hajjaj

Abid al- Rahman b. al- Hajjaj al- Bajati al- Ctlfi reported traditions on the authority of al-Sadiq and al- Kazim, peace be on them. He remained alive till he met al- Rida, peace be on him. He died during his days. He was among the great, reliable companions of AblY Abd Allah, peace be on him. The lmams praised him very much and gave him glad news that he would die in Medina and would get a good consequence. He'had books (groups of traditions). The reliable narrator reported the books from him. Some of them were among the prominent theologians who prodnced strong evidence for their beliefs. For this reason, AblY Abd Allah said to him:" Abd at-Rahman, debate with the people of Medina ".because I like them to see like you among the men of the ShI'a

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:Abid al- Salam Bin Shim

Abid al- SallYm b. Salim al- Bajati al- Cull reported traditions on the authority of AblY Abd Allah, peace be on him. He had a book (a group of traditions). The reliable narrators reported the book. He was among the companions of al- Sâdiq, peace be on him. He was among the great figures from whom people learned the lawful, unlawful, religious opinions and rules. No one dares to defame or dispraise such figures, as Shaykh at-Mufid, .may his grave be fragrant, mentioned

:Abid al- SaIim Bin Abid al- Rahmin

His name and surname were Abid al- Salam b. Abid al- Rahmfln b. Na'Tm al- Azdy. In his book al- ManlYq, b. Sharashflb regarded him as one of the reliable companions of al-Sadiq, peace be on him. While he was weeping bitter tears, al- Sadiq, peace be on him, said to Zayd al- Shahhim, I asked my Lord to release Sadlr and Abd al- Salem b. Abid al-Rahmfl when they were in prison. So, Allah granted them to me and released them." This tradition indicates that al- Sadiq, peace be on him, loved him, respected him, and had .mercy on him. Moreover, this tradition denotes his importance and his high position

:Abid Allah Bin Abu Ya'fur

Abid Allah b. AblY Ya'ftlr al- 'Abdi al- Cflfi was among the companions of al- SIiq, peace be on him. When he had died, al- Sadiq, peace be on him wrote the following words to al-Mufaddal b. 'Amr al- Ju'fi to show his excellent qualities:" Mufaddat, I have entrusted you to my covenant, which was for Abid Allah b. Ya'filr. Anyhow, he passed away fulfilling the covenant between him and Allah, the Great and Almighty and his Prophet and his Imam. He, the blessings of Allah be on his soul, passed away while his act is laudable, his effort is worthy of thanks, his sin is forgiven. Mercy is on him because Allah, his Prophet, and his Imam are pleased with him. I swear by my birth from the Apostle of Allah, may Allah bless him and his family, there was no one in our time more obedient than him for Allah, his Prophet, and his Imam. He went on obeying till Allah made him die with His Mercy and domiciled him in His Paradise. Allah has domiciled him between the two abodes- the Abode of Mohammed, May Allah bless him and his family, and the Abode of the Commander of the Faithful. Though the abodes are the same and the ranks are the ".same, Allah has increased his pleasure because ١ am pleased with him

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To show his absolute trust in his Imam al- Sadiq, Abid Allah said to him:" If you split a pomegranate into two parts and you say that this (part) is lawful and this (part) is unlawful, I will bear witness that (the part) which you have said lawful is lawful, and (the part) which you have said unlawful is unlawful." So, al- SlYdiq said:" May Allah have mercy "!upon you! May Allah have mercy upon you

:Abid Allah Bin Baktr

Abid Allah b. BakTr b. A'yun al- Shaybâny (their freed servant) reported traditions on the authority of al- Bâqir and al- Sadiq, peace be on them. He was among the six companions n b. 'UthmSn. Heلof al- Sadiq as we have already mentioned when we talked about Ab was regarded as one of the great jurisprudents and scholars, and as one of the owners of the written sources and. the famous compilations. He was attributed to the Fatahiya. If this attribution is right, then his corrupt thought does not harm his reliable reporters. Anyhow, he was a reliable narrator without doubt. We have already mentioned the high .position of his father BakTr

:Abid Allah Bin Sanin

Abid Allah b. Sanan, the chief of Quraysh or Bantl H^shim, reported traditions on the authority of al- Sadiq, peace be on him. It was said that he reported traditions o the authority 'of al- Kilzim, too. That is possible because he was a contemporary of al- Kfizim, peace be on him. He was the treasurer of al- Manstlr, al- Mahdy, al- Hfldy, and al- Rashrd. Nevertheless, he was among the followers (the ShI'a) of alit at Bayt, the righteous jurisprudents, and the great reliable figures whom no one dared to defame. Concerning him, al- Sadiq, peace be on him, said:" He (Abid Allah) adds good to the age." al- Sهdiq, peace be on him, treated him kindly. This means that Abid Allah had a great position with him and that he was the secretary of al- SSdiq. He had books (groups of traditions). The .great reliable narrators reported the books

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:Abid Allah Bin Shank

Ablu al- Muhajjal AbAllah b. Shank al- 'Amiry was the companion of al- Baqir and al- Sadiq, peace be on them. He was a prominent person with them. He was regarded as one of their disciples. It was reported on the authority of al- SSdiq, peace be on him, that he would go out to support the guided one who will rise (al- Qâ'm, al- Mahdy), may Allah speed up his appearance. This is the virtue, success, dignity, and greatness. We ask Allah, the Almighty, to make us among those over whose heads the victorious banner of al- .Mahdy will wave

THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL- SADIQ ۴

:Abid Allah Bin Maskan

Abid Allah b. Maskan al- Cufi (a freed servant) reported traditions on the authority of al- SSdiq and al- Kazim, peace be on them. He was among the six companions of al- Sadiq, peace be on him, as we have already stated in Aban b, 'Uthman. He was among the great jurisprudents from whom people learned the lawful, unlawful, the religious verdicts and rules, and whom no one dared to defame. He had many books (groups of traditions). The .great reliable narrators reported the books on his authority

:Abid Allah al- Najashy

Abu Buhayr Abid Allah al- NajSshy al- Asady was a Zaydi, then he believed in the Imamate of al- Sadiq, peace be on him, when tie saw him doing a miraculous act. Al- Mansflr appointed him as a governor over at-Ahwaz. He wrote a letter to al- Sadiq, peace be on him, to ask him about the method of act and other affairs concerning his state. So, al- .Sâdiq wrote him a tong letter known as the Letter of Abid Allah al- Najashy

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We have mentioned valuable paragraphs of this letter with in the Commandments of al- SUdiq in this book. His behavior was laudable. The Imam was pleased with him. The great figures had great confidence in him. So, in his book al- Tahdhib, chapter on al- MakEsib, the Shakh of the sect (i.e. al- TUsy) may his grave be fragrant, regarded him among the .devoutees though he was the governor of al- MansUr over al- Ahwaz

:Abid Allah al- Kahili

Abid Allah b. Yahyfi al- KlYhiti reported traditions on the authority of at-Sâdiq and al- Kjzim, peace be on them. Abe al- Hasan took care of him and loved him. So, he said to 'Ati b. Yaqttn:" Guarantee al- KlYhili for me and I wilt guarantee Paradise for you." So, 'All guaranteed what the Imam wanted. 'Ali's favor included al- KlYhiti and his relatives. He spent money on them. For this reason they (the relatives of al- Kâhili) were in no need of .him after his death

Abu al- Hasan, peace be on him, gave him glad news about his good consequence. One day, Abu al- Hasan said to him:" Do good through your Law because your death has approached." So, al- Kâhili wept." AblY at-Hasan said to him:" What has made you weep?" Al- Kâhiti said to him:" May I be your ransom, I wept over myself!" Abe al- Hasan said to him:" Be glad, for you are among our followers (Shi'a) and your consequence wilt be good." It did not take long before al- KlYhili died. From this tradition and the like you know the high position of al- Kâhili with the Imams. He had a book (a group of tradition). The .reliable narrators and some people of the consensus reported the book from him

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:Abid al- Malik Bin A'yun

Abu DarrTs Abid al- Matik b. A'yun a ShayblYni (their freed servant), the brother of Zarara and Hamran, reported traditions on the authority of at-Bâqir and al- Sadiq, peace be on them. He died during the days of at-Sadiq. Al- Sadiq was in Mecca. When he heard of the death of Abid at-Malik, he raised his hands towards the sky and asked Allah to have mercy upon him. When al- Sadiq came to Medina, he visited the grave of Abid at-Matik. Zarara said:" After the death of Abid al- Matik, AblY Abid Allah, peace be on him said:' Allah, Abe al- DirrTs regarded us as the best of Your creation, then add him to the Family of Mohammed, may Allah bless him and his family, tilt the Day of Judgment."' This tradition and the like show us the high position of Abid al- Matik. Also they show us that he .knew his Imams

His son DirrTs was among the reliable narrators of al- Sidiq. The reliable narrators .reported traditions on his authority. He married the daughter of his uncle Hamrln

:Ubayd Bin Zarira'

Ubayd b. Zarara b. A'yun al- Shaybany was the freed servant of alit al Bayt. He was' among those who learned from Abe Ja'far and Abe Abid Allah, peace be on them. He had a book (a group of traditions). The great narrators and some people of the Consensus reported the book from him. He was among the reliable narrators, among the prominent jurisprudents, among the great figures from whom people learned the lawful and the unlawful, and among the masters of the written sources (note- books of traditions) and .the famous compilations

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:Ubayd Allah al- Halabi'

Ubayd Allah b. 'Au b. Abe Shu'ba al- Cull al- Halabi was the first companion of the' companions of Abu Abid Allah, peace be on him, to write books. When he wrote his known book on jurisprudence, he showed it to Abe Abid Allah, peace be on him. Abe Abid Allah approved the book and corrected it. When he read the book, he said:" Do you think that they (the companions) will like this (book)?" The great reliable narrators reported the .book. May Allah reward them the best reward

The family of Abe Shu'ba were famous ShT'tes in Kufa. They traded in goods from Ateppo- a city in Lebanon. So, they were attributed to it. Their grandfather Abu Shu'ba reported traditions on the authority of al- Hasan and al- Husayn, peace be on them. They were all reliable narrators. 'Ubayd Allah was the eldest and the most prominent, it .sometimes means 'Ubayd Allah and sometimes means his brother Mohammed

:Al- 'Ala' Bin Raz?n

Al- 'Ala' b. Ra.zln, the chief of Thaqif, reported traditions on the authority of al- SCdiq, peace be on him. He was a great prominent figure. No one dared to defame him. The Shi'a and non- Shi'a have agreed on his greatness and reliance. He made friends with Mohammed b. Muslim and learned jurisprudence from him. He had books (groups of traditions). The reliable narrators and some people of the consensus reported the books .from him

:Ali Bin Yaqttn'

Ali b. Yaqtrn b. MCsa al- Ctifi al- Baghdlidi reported traditions on the authority of al- Sadiq' and al- Klizim, peace be on them. People knew that he was a reliable, prominent, great .figure

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They knew his position with al- Rashid. And his actions with him are written. The trnams praised him and gave glad news about his good Consequence and his return to the Pleasure of Allah and His gardens. For example, Abu al- Hasan, peace be on him, said:" I have guaranteed the garden for 'Ali b. Yaqtin and that the fire will not touch him." Also he said when Ah b. Yaqtrn came towards him:" Whoever is pleased with looking at a man of the companions of the Apostle of Allah, may Allah bless him and his family, must look at ".this corner

One of the people said to him:" Therefore, he is among the people of Paradise." Abe al- Hasan said:" As for me, I bear witness that he will be among the people of Paradise." Also he said:" For the happiness of 'Ali b. Yaqtin that I mentioned him in the attitude." Also he said:" I asked my Lord, the Great and Almighty to grant me 'Au b. Yaqtln. So, He granted him to me. Indeed, 'Ati b. Yaqtin spent his money and his love, so he is worthy of that." And there are other traditions of the same meaning. We cannot count his good actions, his serves for ahl at Bayt, and the needs he fulfilled for their followers. Every year, he authorized a person to perform the hajj in behalf of him. Some years, some people counted the number of those who were ready to perform the hajj in behalf of him. Their number was three hundred people. He gave some of them twenty- thousand dirharns .and some of them ten thousand dirhams to perform the hajj

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Some of those persons were al- Kahiti, Abid al- Rahman b. al- Hajjaj, and the like. Also he gave one thousand dirhams to those who were lower than they in rank. Every year, he sent a sum of money between a hundred thousand dirhams and three thousand dirhams to Abu al- Hasan, peace be on him. Abe al- Hasan joined three or foof his sons in marriage. Among them was AblY al- Hasan al- RidS, peace be on him. So, 'Au b. YaqtTn wrote to him:" I have sent you their dowers." He added to them three thousand dinars for the banquet. The total number was thirteen thousand dinars at one time.[۷] It was enough for 'Ati to fulfill the needs of the followers of the Imams was that he spent a tot of money .to maintain the family of al- Kahi١i and his relatives

And it was enough for his great importance and his high position that Abu al- Hasan, peace be on him, said to hima" 'Ati, Allah, the Exalted, has followers among the followers of the oppressive to defend His friends with them. And you, 'Ati, is among them." He said these words to him when Abu Ibrahim Mflsl came to Iraq. And 'Ali b. Yaqtrn said to him:" [Do not you see my condition and what I am in?"[۸

Generally speaking, 'Ali b. Yaqtln was an eye for Allah and a shelter for His friends among His enemies. He achieved their rights and drove the evil enmity away from them. Besides he was righteous in his other acts . And he reported the religious rules. Indeed, the pen is .unable to write alt his outstanding merits

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Ali was born in Kufa in the year ۱۲۸ (A.H.). His father Yaqffii was among the prominent' propagandists for the Hashimid State. So, Marwan at-Himar sent for him. However, he, his wife, and his two sons 'Ati and 'Ubayd escaped from Kufa to Medina. They stayed there tilt the Abbasid State appeared. So, he appeared and began serving al- SafThh and at-MansUr though he and his sons were ShPtes and believed in the Imamate. Yaqtin sent money to al- Sâdiq, peace be on him. Some people told at-MansCr and al- Mahdy about .that. However, Allah saved him from their evil plan

Ali b. YaqtTn died in Baghdad in the year ۱۸۲ (A.H.). The crown prince Mohammed al-' AmTn b. al- Rashld prayed over him. His father Yaqtin died after him in the year ۱۸۵ (A.H.), .the mercy of Altab be on them

:Ammar al- Dihny

Abü Mu'âwiya Ammâr b. Khabâb al- Bajty al- Dihny al- Kufi, Dilm is a part from Baj ila, was a reliable companion of al- Sadiq, peace be on him. His family was among the famous .ShPte families in Kufa then. It was said that his father was called Mu'âwiya, too

It was said to al- SCdiq, peace be on him:" Today, Ammar al- Dihny witnessed before b. Abu Layta۱,[۹] the judge of Kufa. The judge said to him:" Ammâr, stand up. We know you. We do not accept your witness because you are apostate (râfidl). 'Ammar stood up white he was shaking all over and weeping. So, b. Abu Layta said to him:" You are a man, you are among the people of knowledge and tradition. If the word apostate, (rafidl) hurts you, then disown yourself of apostasy (rafd). Then you wilt be one of our brothers." 'Ammar said to him:" By Allah, I am not weeping over what you are saying. However, I am weeping over you and over my self. I am weeping over myself because you have attributed me to a noble rank of which I am not worthy. You have claimed that I am an .(apostate (rafidi

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Woe upon you! Al- SSdiq, peace be on him told me that pharaoh was the first to use the word 'rafida' (apostates) for those magicians who apostatized the religion of pharaoh and obeyed Moses' orders. Then the rafidr (apostate) is he who renounces what Allah hates and does what Allah orders. Is there such a person in our present time? I am weeping over myself because I am afraid that Allah may set a seal upon my heart white I had accept this noble name (i.e. rafidi) before. So, my Lord wilt admonish me and say:" Ammar you reOnounced the false and did the obligations as He said to you." Then that will decreases my degree when He forgives me and causes a severe punishment because he discussed with me, except when the Imams guard (me) against that with their intercession. And as for my weeping over you was because you told a great lie when you catted me with a name other than my name and because I felt compassion for you because of the punishment of Allah, the Exalted, when I renounce the holy names and follow the low ones. Then how will you be patient towards the torture of your world?" So, al- Sadiq, peace be on him, said:" If 'Ammâr had sins greater than the skies and the earth, Allah would forgive him his sins for these words, and He would increase his rewards for ".them

These words, as you see, indicate his firm beliefs. Also they show that emotions did not turn him away from his thought. He had a book (a group of traditions). A group of the reliable narrators reported the book. Also a group of the Sunni great figures reported traditions on his authority. In at-Fihrast, b. al- Nadim has mentioned him and regarded .him among the ShT'te jurists

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THE SHI'ITE FAMOUS RELIABLE NARRATORS OF AL– SADIQ ۵

:Ammar al- Sibity

Abu al- YaqdSn Animar b. MUsâ al- Sâbaty, a Kufi dwelled in Mada'in reported traditions on the authority of Abu Abd Allah and Abu al- Hasan. He was attributed to the Fatahiya. If this attribution is right, it does not affect his reliable report, especially al- Kfizim, peace be on him said concerning him:" I asked my Lord to grant me Ammar, and He granted him to me." al- Kashy has mentioned this tradition in three pages: ۱۶۴, ۲۵۶, and ۳۱۳. The jurisprudents regarded him as one of the great figures from whom people learned the lawful and unlawful. The companions acted according to the traditions he reported. He reported many traditions. Whoever reads carefully the books of tradition knows that he reported many traditions. In al- Fihrist, the Shaykh said:" He has a good, reliable book (i.e. ".(a group of traditions

Ammar had two brothers. Their names were Qays and SabSh. They reported traditions on the authority of al- Sadiq and al- Kâzim, peace be on them. Also they were among the .reliable narrators of the Imams

:Amru Bin Abu al- MuqdLn'

Amru b. Abu al- Muqdam Thâbit b. Hurmuz al- 'Ajati al- Kufi reported traditions on the' authority of al- Sa.jjad, al- Bâqir. and al- Sadiq, peace be on them. He is regarded among the following companions. He said:" When I came to Abu Abid Allah for the first time, he said to me:' Learn truthfulness before the tradition."' Also he said:" When I looked at Ja'far b. Mohammed, peace be on them, I knew that he was among the descendants of the prophets." The two parties (the ShVa and the Sunna) know his great rank. One day, al- Sadiq was sitting at the yard of the Kaaba. Some people said to him:" How a great deal the pilgrims are!" He, peace be on him, said:" How a few the pilgrims are!" Then Amrfl b. Abu al- Muqdam passed by him. He said:" This is among the pilgrims." See at-Kasby, p.۲۴۸. He had a book (a.group of traditions), the reliable narrators reported the book. Al- Najashy .said:" He had a good book." Then he mentioned the book on his authority

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:Ibin Abu Nasr al- Sukuni

Amru b. Abu Nasr al- AnmCti al- SukCni al- Shar'abi was a reliable narrator. He had books (groups of traditions). A group of the reliable narrators and some people of the consensus reported the books. He is regarded as one of the companions of al- Sadiq, peace be on .him

:Amr Bin Udayna'

Amr b. Udayna reported written traditions on the authority of al- Sadiq, peace be on him,' and oral traditions on the authority of al- Ka.zim, peace be on him. He was the Shaykh of our Basri companions and their prominent figure as al- Najashy said. He escaped from al- Mahdy. He died in the Yemen. So, he did not report many traditions on the authority of al- .Kfizim, peace be on him

In his book 'al- Rijal, p. ۲۱۵, al- Kashy said:" It is said that his name was Mohammed b. Udayna. The name of his father prevailed him. he mentioned that he was from Kufa. This opposes what al- Najfishy has mentioned except that he was from Kufa and lived in Basrah. He had the book of obligations. A group of the reliable reported the book (a group .of traditions) from him

:Amr Bin Hanzalah'

Abu Sakhr 'Amr b. Hanzalah al- 'Ajali al- Bakri al- Kuft reported traditions on the authority of al- Bflqir and al- Sadiq, peace be on them. He had a high position with alit at Bayt. This position denotes his firm belief and reliance. In al- Kafi, Chapter on Time of prayer:" Yaztd b. Khalyfa'[۱۰] said to al- Sadiq, peace be on him, 'Amr b. Hanzatah told us something about you at a time.' al- Sadiq said:' Therefore, this ('Amr) does not tell ties about us.' "Al- Sâdiq said to 'Amr:" Abu Sakhr, by Allah, you follow my religion and the religion of my grandfathers. By Allah, we wilt intercede for (a'ou) when our enemy says:' So, we have no [intercessors nor a true friend."[۱۱

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This tradition indicates that 'Amr had a high position with al- Baqir and al- Sadiq, peace be on them. He reported many traditions on the authority of al- Sadiq. The great reliable .narrators and some people of the consensus reported the traditions from him

:Amr b. 'Ali b. al- Husayn'

Amr b. 'Ali b. al- Husayn b. 'Ali b. Abu Tâtib, peace be on them, died in the year ۶۵ (A.H.).' And it was said that he died in the year ۷۰ (A.H.). In al- Irshad, Shaykh al- Mufid says:" He was great, virtuous figure. The Prophet, may Allah bless him and his family, appointed him to maintain the alms. Also the Commander of the Faithful, peace be on him, appointed him to do that. He was pious and generous." Concerning him al- Baqir, peace be on him, said:" 'Amr is my sight with which I see." He was the maternal grandfather of the two Sharifs, namely al- Murtadۀ and al- Rady. In Sharh al- Masa'it al- Nasiriya, concerning his maternal grandfathers, 'Alam at-Huda says:" And as for 'Amr b. 'Ati b. al- Husayn, peace be on them, (whose surname was al- Ashraf) was with grand primacy with an important position during the Omayyad and the Abbasid Dynasties, and with knowledge. The .reliable narrators reported traditions on his authority

:Al- FadTl Bin Yasir

Al- Fadlt b. Yasar al- Hindy, an Arab from Basrah, reported traditions on the authority of al- Baqir and al- Sffdiq, peace be on them. He died during the days of al- SUdiq, peace be on him. He was among the six companions of Abu Ja'far, peace be on him. The sect (the Shi'a) has a greed on the correctness of the reports the narrators mention on his authority. and acknowledged that he was a jurisprudent. When Abu Abd Allah looked at him, he said:" And give good news to the humble."'[۱۲] Also he said:" FadTI was among the companions of my father; I love the man who loves the companions of my father." There are many traditions about his outstanding merit and righteousness. For example, al- Siiq, peace be on him, said:" May Allah have mercy upon al- Fadit b. Yasar, he was among us, .(we the members of the House (ahl al Bayt

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:Abu Basir

Layth b. al- Bakhtary Abu BasTr al- Muradi al- Kufi was a reliable companion of al- Sadiq, peace be on him. Concerning him, he said:" The pegs of the earth and the great figures of the religion are four...." "The companions of my father were good whether they are a live or dead...." See BarTd al- 'Ajali. Also he said concerning him:" And give good news to the humble." Abu Basrr saw miraculous acts from al- Sadiq, peace be on him. For example, al- .Sadiq rubbed his hand on the eye of Abu BasTr and made him see

Generally speaking, Abu Bask was among the great traditionalists and jurisprudents. He was among the six companions of al- Bâqir, peace be on him. The •sect (the Shi'a) has agreed on the correctness of the traditions which have been reported on his authority, .and acknowledged his ability in jurisprudence

:Mu'min al- Taq

His name was Mohammed b. 'Ali b. al- Nu'man Abu Ja'far al- Ahwal. The Shi'a (Khâsa) surname him Mu'min al- TAq. Non- Shi'a ('amma) surname him Shaitan al- Tâq. Whoever studies his debates with the great figures of the non- Shi'a about the Imamate knows why they surname Shaitan al- Tâq and hate him. That is because it is difficult for the .human soul to surrender to the truth

He reported traditions on the authority of the truthful Imams. al- Sâdiq, peace be on۷ him, lauded him,:" Zarara b. 'A'yun, Mohammed b. Muslim, Barld b. Mu'awiya al- 'Ajati, an al- ".Ahwal are the dearest ones for me, whether they are a live or dead

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His traditions are famous in the books of traditions. Whoever studies his debates knows that he had strong evidence, intense opposition, a quick answer, a keen idea, and a clever heart. He was among the great Imâmi theologians. Besides he was very famous in .jurisprudence

:Mohammed Bin Muslim

Mohammed b. Muslim al- Thaqafi al- Kuff reported traditions on the authority of the truthful Imams, peace be on them. He lived during the time of al- Kâzim, peace be on him. He was among the matchless figures of whom the time does not bring but by chance. He was a prototype in righteousness. He obeyed the orders of his Imams and followed their behavior. He was trustworthy. Even those who disagree with his beliefs know his outstanding merits and righteous. They defamed him because he adopted al- Rafd (refusal) which he and the people of his method regarded as a good quality and a .laudable act. They may refer to him when they face difficulties in their beliefs

He was regarded as the jurist of his time when there were many jurist and a lot of jurisprudence. So, Abd al- Raman b. al- Hajjaj and Mohammed b. 'Uthman said:" No one of the Shi'a was more knowledgeable than Mohammed b. Muslim." He got such a degree in jurisprudence because he heard thirty thousand traditions from Abu Ja' far, peace be on him, and sixteen thousand traditions from Abu Abd Allah, peace be on him. Whoever .studies the books of traditions knows that he reported many traditions

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His Imams lauded him very much. See Band al- 'Ajali. He was among the six reliable companions of Abu Ja'far, peace be on him.

He died at the age of ۷۰, in the year ۱۵۰ (A.H.). So, he lived for two years during the time of Abu al- Hasan, peace be on him. We ask Allah to be pleased with him.

Murazim:

Murazim b. HakTm al- Azdi al- Mada'ini reported traditions on the authority of al- SCdiq and al- Kâzim, peace be on them. He was killed during the days of al- Rida, peace be on him.

Murazim and Musadif, al- Sâdiq's servant, went with al- Sadiq to because HTra al- Mansflr summoned him to go there. When al- Mansilr permitted al- Sadiq to come BACK to Medina, he left Hira in the evening. On his way to Medina, a man catted 'Ashir stopped him and prevented him from going. So, Murzim and Musfldif asked the Imam to allow them to kill 'Ashir, but the Imam refused that. The Imam did his best to convince 'Ashir to allow them to go to Medina. Anyhow, 'Ashir let them go white most of the night passed. This shows us that Murazim was a close companion of the Imazn. He loved the Imam very much, followed him, and carried out his orders.

Al- Najashy and the like said:" Al- RashTd sent for Murazim and his brothert frequently. One day, he sent for Munazim, his brother[۱۳] and Abd at-HamTd b. Ghauwfis. He killed Abd al- HamTd, while Murazim and his brother were safe.

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:Masma' Kardin

Masma' Kardin was a real Arab. He belonged to Bakr b. Wâ'il. His name was Masma'. And his surname was Kardin. In his book, p.۲۹۸, at-Najashy said:" He was the Shaykh and prominent figure of (the tribe) of Bakr b. Wâ'it in Basrah. And he was the Chief of the Masma'is. He reported few traditions on the authority of Abu Ia' far, peace be on him. And [he reported many traditions on the authority of Abu Abd Allah.[۱۴

Abu Abd Allah said to him:" Abti Sayyar, am going to prepare for you a great objective." Also he reported on the authority of Abu al- Hasan (MCsa), peace be on him. He had many .rare things

There are many traditions which denote that he strongly cleaved to ahl at Bayt, obeyed his Imam, gave Khums (fifth) and Zakat (alms) from his properties though they were many. Moreover, he wanted to collect all his properties to send them to the Imam. However, the Imani refused that. In the meantime he permitted him to take advantage of .his share

:Mu'awiya Bin 'Ammfr

His name was Mu'awiya b. 'Ammar b. Khabab al- Bajali al- Dibni at-Kufi. We have already mentioned his father 'Ammar. Mu'awiya was prominent figure. In al- Wasa'il, al- Sadiq, peace be on him, said to him:" My son " This indicates that al- Siiq had mercy upon him, .loved him, and took care of him

:Ma'ruf Bin Kharbtidh

Ma'ntif b. Kharbtldh al- Mekki reported traditions on the authority of at-Sajjfld, al- Baqir, and al- Sadiq, peace be on them. He was among the six companions of Abu Ja'far. The sect (i.e. the Shi'a) has agreed on the correctness on the traditions which are reported on their authority and acknowledged their juristic ability. Many traditions have been mentioned concerning him. They denote his high position. Also they denote that he was among those who had the secrets of ahl al Bayt. Moreover, he was among the .worshippers whose adoration was long

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THE SHI’ITE FAMOUS RELIABLE NARRATORS OF AL– SADIQ ع

:Al– Mu’alla Bin KhanTs

Al– Mu’alla b. Khanrs was a freed servant of Abu Abd Allah, peace be on him. Whoever studies his traditions knows that he was among the people of jurisprudence and knowledbre, in the position of the Imani, and among the prominent companions. The thing that denotes his high position with the Imam was that the Imam became sad when he was killed, went out of his house angrily pulli his cloak, his son lsma’Tl was following him, and saying:” Indeed, the person can endure losing a child but cannot endure war.” Then he came to his kilter, Dawfld b. ‘Ati al– Abbâsi (the governor of al– Manstir) and said to him: “ Dawtid, you have killed my servant and have taken my money.” The Imam did not become calm till he punished the person who killed his servant. That person was al– Sirâfy, the chief of the police of DawCd. When they wanted to kill him, he began shouting:” “!They order me to kilt men for them then they are going to kilt me

When al– Mu’alta was killed, al– SSdiq, peace be on him said:” By Allah, sure he has entered Paradise!” Also he said:” Fee on this world! Allah empowered His enemy on His friend in it!” Besides, there are other traditions with the same meaning denote the high position of al–’Ma’altah. Dawtid killed al– Ma’atlah because he was among the followers of Abü Abd Allah. Dawiid sent for al– Mu’alla to show him the places of the followers and companions of al– Sadiq. al– Mu’alta refused that. So, DawUd threatened him with killing if he refused to how him the places of the followers and companions of al– Sadiq. However, he insisted on keeping their places a secret. This is strong evidence for his piety in the religion and his readiness to die for those chosen men. We ask Allah to be pleased with .him and with them

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:Al- Mufaddal Bin 'Amr

Abu AM Allah al- Mufaddat b. 'Amr al- Iu'fy al- Kuff reported traditions on the authority of al- Sliq and al- Kazim. He had outstanding merits of which no one of the reliable narrators and jurists had. He gathered abundant knowledge, many virtues, righteousness, and piety. Moreover, the two Imams appointed him as their deputy to collect the money of Khllms and Zakat for them, to re- establish normal relations among people and to take care of the weak, and so on. It was enough for his honesty and knowledge that the two Imams depended on him in carrying out such a great task which was in need of large heartedness, determination, hard work to fulfill the needs of people, and perfect belief. And his acts bear witness that he was meritorious for the two Imams to depend on him. At-Siiq appointed him as his representative after AM Allah b. Ya'filr had passed away as we have mentioned in AM Allah. Then what is your opinion about the qualification of the successor who replaced that predecessor? He went on carrying out that representation, though there were many able men to carry it out, till he did white he had laudable .behavior and was simple hearted

It was enough for al- Mufaddat's high position that Abu AM Allah, peace be on him, said concerning him:" By Allah with Whom there is no god, what an excellent servant al- Mufaddat b. 'Amr al- Ju'fi was!" Abu Abd Allah said these words concerning al- Mufaddat for thirty and some times. After the death of al- Mufaddat, Abu al- Hasan, peace be on him, said concerning him:" Indeed, al- Mufaddat was sociability and rest for me!" Also he "!said:" May Allah have mercy upon al- Mufaddal, he have rested

p: ۴۳۲

He had books (groups of traditions). A group of the reliable narrators reported the books from him. It is attributed to him that he reported at-TawhTd and al- Ihlijiya on the authority of al- Sâdiq, peace be on him, as we have stated in the previous chapters of this .book

:Maysar Bin Abd al- 'Aziz

Maysar b. AM al- 'Aziz al- Nakha'i al- Kufi al- Mada'ini, reported traditions on the authority of the two truthful Imams. Many reliable narrators reported these traditions on his authority. Many of them were among the people of consensus. In al- Manaqib, b. ShahrâshUb has regarded him as one of the reliable companions of al- Sadiq, peace be diq, in the year ۱۳۶ (A.H.). He has beenلon him. It was said that he died in the days of al- S praised in many traditions. For example, Abu Ja'far, peace be on him, said concerning him:" Maysar, indeed, your death came more than times. However, Allah has postponed it because you observed and strengthened the ties of kinship." This tradition with the same meaning has been mentioned many times. Also he said to him:" Verily, I love your perfume and your souls; you have adopted the religion of Allah and the religion of His .angels." And there are similar traditions which show his dignity and greatness

[Hishm Bin al- Hakam:[۱۵

Abu Mohammed Hisham b. al- Hakam was the Chief of Kunda. Also he was surnamed Abu al- Hakam. He reported traditions on the authority of Abu AM Allah and Abu al- Hasan, peace be on them. He had books (group of traditions). The biographists have mentioned the books in his biography. He was excellent in theology and far away from mistakes in it. His debates in the techniques of theology guide you to his, strong evidence and his answers for the proofs of his debaters. Al- Sadiq, peace be on him, prevented his companions from the debate and the dispute except very few of them. Hishâm was in the vanguard of those companions whom al- Sadk۱ permitted to debate. al- Sadiq, peace be on him, respected him. Though Hishâm was young, al- Sâdiq preferred him to his old companions with high social ranks. Concerning him, al- Sadiq said:" This (Hisham) supports us with his hand, his tongue, and his hand." Also he said:" Hisham b. at-Hakam is the guide of our right, the narrator of our words, the supporter of our truthfulness, the refuter of the false of our enemies. Whoever follows him and his tradition follows us;

whoever opposes him and disbelieves in him shows enmity toward us and disbelieves in
“.us

p: ۴۳۳

Not only al- Sadiq, peace be on him, praised Hisham but also praised other Imams of alit at Bat him. For example, al- Rida, peace be on him said:" He (Hishâm) was a righteous servant." al- Jawâd, peace be on him, said:" May Allah have mercy upon him, what an "!excellent defender he was for this standpoint

These words of the Imams of ahl at Bayt with regard to Hishâni serve the clever, careful person instead of bombastic praise and woven land. Alsthese many words show you that Hisham adopted an attitude to defend the right and to wag war against the false and that he said intense words, which were sharper than a thousand swords as al- Rashid said, to defend the Imamate. Moreover, he was the matchless man who produced strong evidence for the Imamate and corrected the doctrines with his debates. Death came quickly to him due to those debates in the Imamate. That was when al- Rashid knew his place. He (Hisham) was afraid of him. So, he escaped to Kufa terrified. Then he died of that terror. It was said that he died in the year ۱۷۹ (A.H.). Some slanders have been mentioned about him. Of course his enemies and his enviers tried to defame him and to destroy his beliefs because he defended ahl at Bayt in the manner whose results are still a live in the present time. However, the Imam himself sometimes defamed him to drive .evil away from him

:Hishim Bin Salim

p: ۴۳۴

Hishâm b. Salim al- JawflITqi al- 'Allâf reported traditions on the authority of Abu Abd Allah and Abu al- Hasan, peace be on them. He was among those whose debates were clear, who forced their enemies to surrender with the proof, and who showed men the way. And he was among those whom the Imams permitted to debate. If the Imams thought that he would make mistakes, they would not allow him to debate at that time when knowledge reached the maximum degree, the authority showed enmity toward ahl at Bayt, and his counterpart opposed him in the Imamate, rather in every art and .knowledge

Hisham was not only specialist in theology, but also was among the great jurists. The Lmams praised him in many traditions. These traditions show us his great position and .importance

He was dispraised as the great supporters of ahl al Bayt and their reliable companions were dispraised. Also they showed a defect for a defect. Why were those great figures dispraised. Do not their enemies know that the true religion was established and the beliefs of ahl aI Bayt appeared with their intense arguments and their decisive proofs? So, they (the reliable companions) were among the mujahidin in the way of Allah, whose .keen tongues and proofs were able to face the armies, the rulers and their terrorism

:Yunus Bin Ya'qub

Yunus b. Ya'qub al- Bajati al- Dihni al- Kufi reported traditions on the authority of al- Sâdiq and al- Kazim, peace be on them. He died in Medina during the lifetime of al- Ridâ, peace be on him. So, al- Rids sent camphor (hunut), shroud, and all necessary things. He ordered his follower, his father's followers, and his grandfather's followers to attend his ?funeral Then which greatness is better than this

p: ۴۳۵

Yunus was among the prominent jurists and their masters from whom people learned the lawful and the unlawful. He was the representative of Abu al- Hasan (Musa), peace be on him. He was of great importance with the Imams, peace be on them. They said many traditions on him to show his great position with them and their great custody of him. For example, ۴ al- Kazim, peace be on him, said:" We are protectors for you." Al- Sadiq or al- Kazim, peace be on them, said:" Indeed, you are (one) of us, we the members of the House (ahl aI Bayt), so, may Allah add you to the Prophet of Allah and his family, and surely Allah will do that, Allah willing.' These traditions and the like denote that he had a .high position and was a reliable narrator

With this great figure, we have ended our speech about the famous, reliable narrators of Abu Abd Allah, peace be on him, from whom thay learned good manners, the rules of the religion, and various sciences. From here, you know the importance of the narrator and of the report on the authority of al- Sâdiq, peace be on him, the number of the sciences and .of the arts reported on his authority and taken from him

Footnote

.Al- An'am, ۹۰ ۱

.Al- Nisa', ۸۸ ۲

.Al- An'am, ۱۲۱ ۳

al- Ja'fy al- Kufi. He reported traditions on the authority of al- Sldiq and al- Kfzim, peace ۴ .be on them. He was among the reliable narrators

p: ۴۳۶

The surface meaning of this tradition is that Zarlra died the days of al- Sadiq, peace be ۵ .on him; otherwise al- Sldiq asked Allah to have mercy upon Zarlra while be was alive

This tradition denotes that he died during the days of al- Stdiq, peace be on him. Then ۶ .he was not among those who reported from al- Kazim, peace be on him

.Al- Kashy, al- Rijal, ۴۳۳/۸۱۹ ۷

.Ibid, ۴۳۳/۸۱۷ ۸

His name was Mohammed b. Abid al- Rahmln b. Abu Layla al- Ansari al- Kufl. ۹ Mohammed was a judge in Kufa for thirty- three years. First he became a judge for the Omayyads, then he baecame a judge for the Abbasids. he was born in the year ۷۴ (A.H.). He died in Kufa in the year ۱۴۸ while he was still a judge. The Shayk, may Allah have mercy upon him, regarded him as one of the compantons of al- Sldiq, peace be on him. Anyhow, .apparently, be wged war against al- Sadiq with his acts

al- Harithi. He is regarded as one of the companions of al- Sadiq and al- Kazim, peace ۱۰ be on them. He was attributed to the Waqjfa. It has been reported that al- Sldiq, ۱,cacc be .on him, praised him

.Koran, ۲۶,۱۰۰ ۱۱

.Koran, ۲۲,۳۴ ۱۲

Murazim had two brothers. Their names were Mohammed and Jarrrr. Both were ۱۳ .reliable narrators. Al- Klzim, peace be on him, ordered Mohammed to debate

He was among the companions of al- Kffzim, peace be on him. He was a reliable ۱۴ .narrator

p: ۴۳۷

.I succeeded with the praise of Allah, the Exalted, to writc an independoot book on him ۱۵

HIS RELEASED SERVANTS

Abu Abd Allah, peace be on him, had many released servants. However, in the biography of the following Mu'tib, they were ten servants. He (Aba AM Allah) said:" There is a traitor among them. So, be ware of him. And he is saghir." We do not know the exact spelling of the word 'Saghir', namely if we spelt it in fa'(Safir) or in the neglected 'ayn (Sa'Tr), then it is a name, or in the Persian gliayn, it is an adjective. Anyhow, their number I have found is over ten. Maybe their number was ten sometime. We will mention the names of those we :have found

:Al- Mu'alla Bin Khanis .۱

Al- Mu'alla b. Khanis was among the released servants on whom Abu Abd Allah, peace be on him, depended to manage his affairs, among the reliable figures to whom he disclosed .his secrets, and among his famous, reliable narrators as we have already mentioned

:Mu'attib .۲

Mu'attib was among them. The biographers regarded him as one of the companions of al- Sadiq and al- Kazim, peace be on them. It was reported on the authority of al- Sadiq that his released servants were ten, and that the best of them was Mu'attib. He (al- Sâdiq) said:" And there is a traitor among them. So, be ware of him. And he is Saghir." In other tradition, he, peace be on him, said:" My released servants are ten. The best of them is Mu'attib. And Mu'attib does not think except that I am the worthiest (of the Imainate) of all people." The famous, reliable narrators such as YUnus b. Ya'qCb, al- Mu'alla b. KhanTs, Ishaq b. 'Ammflr, and the like reported traditions on the authority of Mu'attib. From this and the like, you know that he was among the virtuous, knowledgeable, and reliable people. In at-Khulâsa, al- 'Allama certified him without doubt .or hesitation

p: ۴۳۸

:Muslim .۳

Among them was Muslim. It was reported on the authority of Abu al-Hasan, peace be on him, that Muslim was from Sind. Ja'far al- Sadiq, peace be on him, said to Muslim:" I hope that you have been granted success to this name." Also he, peace be on him, said:" Muslim was taught the Koran in sleeping. When he got up, he knew it." A tradition with the same meaning was reported on the authority of al- Rida, peace be on him. Some traditions .indicate that he servd the Imam and was among the people of his secrets

:Mnsadif .۴

Among them was Musidif. The biographers regarded him as one of the companions of al- Sidiq and al- KIzim, peace be on them. Some prominent, reliable narrators such as al- Hasan b. MahbGb, 'Ali b. Ri'ab, and the like reported traditions on the authority of Musâdif. .This is evidence for his honesty and his knowledge of traditions and the Imamate

Al- Sadiq, peace be on him, sent Muslif to Egypt to sell goods estimated at a thousand dinars. When he came BACK, he stated that the interest of the goods was a thousand .dinars

Al- Sadiq regarded the interest as too many. So, Musadif told him that there was nothing of the goods they sent to Egypt. Accordingly they swore to sell the goods at a dinar for a dinar. Al- SAdiq, peace be on him, disowned that oath and that interest, and regarded them as Islamically prohibited. Then al- Sâdiq took the original sum of money and left the interest. And he said to Musâdif:" Musâdif, a duel of swords is easier than seeking the .lawful." We have mention this tradition in His kindness

p: ۴۳۹

He and Murazim accompanied al- Sadiq, peace be on him, when al-Mansflr summoned him to come to HTra. When al- MansUr allowed him to return to Medina, he went out at night. While he was covering the road to Medina, a man called ‘Ashir hindered his way and prevented him from going there. Musadif and Murazim tried to kill ‘Ashir. However, the Imam prevented them from doing that. The Imam did his best to convince ‘Ashir to let them go. At that ‘Ashir became satisfied with the Imam’s words and permitted him to go while most night passed. For this reason, al- Sadiq said:” Murazim, is this better or what .you said?” We have mentioned this tradition in His clemency and in Murâzim

:Sa’id al- Rumi .۵

Among them was Sa’Td al- RCmi. The Shakh (i.e. al- Ttisi), may his grave be fragrant, regarded him as one of the companions of aSiiq, peace be on him. Ibn Muskan, Aban, and Hammad reported traditions on the authority of Sa’Td al- Rumi. They, as we have mentioned in their biographies, were among those reliable narrators. The Sect (i.e. the Shra) has a greed on the correctness of the traditions reported on their authorities and acknowledged their ability in jurisprudence. This is clear evidence for his honesty in the report, -the reliance of these great figures on him, his knowledge of the tradition the rule, .and his learning from the Imam

:Sabah .۶

Among them was Sabâh. He was regarded as one of the companions of al- Sadiq, peace be on him. This indicates that he reported traditions on the authority of the Imam, that he had a chance to learn from him, and that he knew him. These things were enough to achieve his success and happiness. A part from this, he served the Imam and fulfilled his .needs

p: ۴۴۰

:Tihar .۷

Among them was Tahir. In his biography, the only things has been mentioned is that he was among the companions that learned from his master al- Sadiq and that he reported traditions on his authority. This was success and happiness for him and evidence for his .knowledge

Apparently, it was Tâhir, the servant of al- Sadiq, who reported that the Imam blamed his .son Abd Allah al- Aftah when he behaved in the manner which displeased him

:Abbas Bin Zayd .۸

Abbas b. Zayd was among them. He was from Medina. He was regarded as one of the companions of al- Sâdiq, peace be on him. He reported tradition on the authority of the .Imam. More than this has not been mentioned on him

Serving the Imam was a great favor, looking at his holy face every time was a good luck, learning from him was among the best acts. If the person did all these things through awareness, knowledge, purpose, and will, he would achieve a great position and would .thank Allah for this abundant blessing

:Al- Fudayl .۹

Al- Fuday۱ was among them. Also he is considered among the companions of al- Sadiq, peace be on him. Al- Sadflq has mentioned him in chapter: Rare Commandments. Nothing .more than this has been mentioned on him

:Al- Maghira .۱۰

Al- Maghira was among them. The biographers regarded him among the companions of al- Sâdiq, peace be on him. Also he reported traditions on his authority. This is all what has .been mentioned on him

p: ۴۴۱

:Musa .١١

Musa was among them. He was regarded as one of the companions of al-Sadiq, peace be on him. This is all what has been mentioned on him. And this is, as you know, good luck, .and great success Allah, the Great and Almighty, grants to whoever He will

:Nasr Bin Sa'id .١٢

Nasr b. Sa'id was among them. The biographers have mentioned that he reported traditions on the authority of Abu Abd Allah, peace be on him, he was, like Mflsa, among .those who found dignity and success

:Salima .١٣

Salima was among them. The Shaykh (i.e. al- Tflsi) regarded her as among the companions of al- Sadiq, peace be on him. It was she who reported that she was near Abu Abd Allah, peace be on him, when death came to him, and he fainted. When he recovered he said:" Give al- Hasan al- Aftas seventy dinar…." She said:" Do you want to give the man who attacked you with the sword and wanted to kill you?" He said:" Do you want that I will not be among those concerning whom Allah, the Great and Almighty said:' And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.''"[١] We have mentioned this tradition in His Secret Gifts and in .His Condition during Death

This tradition indicates that Salima was a close companion to the Imam, peace be on him. .He listened to her words and answered her kindly

p: ۴۴۲

This is the last thing to which Allah granted me success to write on the character of Abe Abd Allah, peace be on him. I ask Allah, the Great and Almighty, to accept it all for His Holy Face, forgive me the slips of my pen, and forgive me what has mixed with my purpose in .it

Also I ask my master Abu Abd Allah, peace be on him, to overflow me with his favors when he' accept this little gift which I offer to his holy character, for gifts are according to .their givers

Praise be to Allah. Blessing and peace be upon the best One of His creation, Mohammed .the Chosen, and upon his good, glorious family

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.Koran. ۱۳,۲۱ ۱

TO THE GENTLE READER

You may find, as I have found, that these pages are not enough to encompass this unique, noble character. No wonder! The ascent is not easy. So, my excuse is the inability that I have recorded against myself. However I cannot drive away the inability. Please, after you have read these pages, bestow your notices upon me to avoid that in another edition. Indeed, the dearest one of my brothers is he who gives me my defects as a .present

Mohammed al- Husayn al- Muzaffar

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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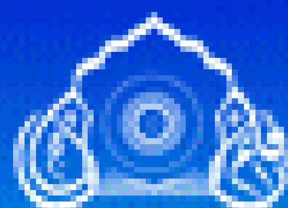
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